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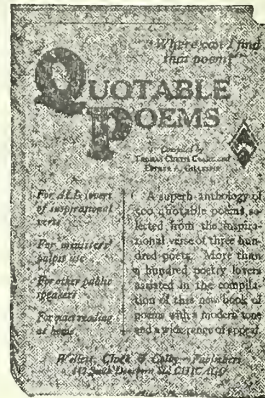
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The COMMUNITY CHURCHMAN

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NO. 1

COMMUNITY RELIGION

By John Dunster Kettelle.

While the governing bodies of our major protestant denominations are discussing the possibilities of organic union, or at least closer cooperation, a tendency of far-reaching significance may be observed in the so-called community church movement which is now making increasing headway especially in the smaller centers of population. This movement is not only upsetting things generally in the realms of denominational comity and polity, but is laying foundations for the development of a new and distinctive type of Christianity.

The particular criterion by which a real community church may be recognized is not form of government or doctrine, but the general attitude and scope of its ministry. In doctrine, the community church seeks breadth and inclusiveness, sometimes being content with a liberal interpretation of some historic creed, more often being bound by no creed of any sort. In government, the history of the individual institution is the controlling factor. Some churches are the result of federations or mergers which condition usually leaves its distinguishing marks on the constitution and by-laws. Other churches are ordinary denominational organizations which happen to be without ecclesiastical competition. In all cases, however, the form of organization is considered as a means to an end, and the end is the ministry of religion to the entire community. The novel aspect of the movement, and that which distinguished the true community church, is the catholicity of the appeal. The social, intellectual, creedal, moral, and other boundaries which have so often constituted the lines of demarcation between the various religious bodies, are all levelled, and the effort is made to minister at once to all classes of people.

Hitherto the Christian churches have been esoteric organizations, founded upon authority, endeavoring to save people out of the world more than to save the world. The authority may be ecclesiastical, as in the Roman Catholic Church, civil, as in the established churches of several European countries, or based upon Scriptural doctrine, as in the various dissenting churches of protestantism. The esoteric character is manifest in the original motives of the world missionary enterprises,—which involved saving the heathen from the flames of hell,—and in the generally exclusive attitude toward the sacraments of baptism and the Lord's Supper.

On the other hand, when a church becomes a community church, the boundary line between "members" and "non-members" grows very nebulous indeed. An esoteric membership is a barrier to that sense of community solidarity upon which the success of the church largely depends. It will be found that often no distinction whatever is made against non-members. They are not refused communion if they desire it. They are given a voice and vote in business meetings, and even elected to important offices.

In one fairly flourishing church the clerk, treasurer, and chairman of the business committee were all non-members in the technical sense.

Furthermore, the community church must be extremely tolerant and liberal in the matter of practice. If a Baptist desires to be immersed, that must be arranged. If an Episcopalian mother desires to be "churched" af-

ter the order in the book of Common Prayer, that beautiful and impressive ceremony must be performed. Liturgy and freedom must be harmoniously combined in the service of worship. Sermons must have intellectual effort and literary merit in order to appeal to the educated members of the congregation, and yet must be direct and simple in order that they may be understood by the unlettered. Every intellectual and social stratum of the community must be provided with some appropriate means of expressing its inherent religiousness within the church or it will withdraw and segregate itself.

The real fore-runners of the community church movement are two comparatively recent developments within the ranks of liberal protestantism. These are the social gospel, and the doctrine of the authority of the individual. The former has emphasized the importance of saving society as a whole if the individual is to prosper, thus paving the way for the conception of a ministry over a geographical area rather than to a selected group. The latter, which makes the individual the final arbiter of religious problems in place of the church or the book, has more recently been qualified by placing upon the authority of the individual the controlling check of the social experience. This social aspect, both of the work and the authority of the church, is the real foundation of community religion.

The community church, then, emerges as an apotheosis of democracy. It is created by the people and for the people, and derives its religious sanctions from the society which it serves. If it is to exist at all, it must do two essential things,—attract the individual, and serve as an organizing force in society. In order to attract the individual, it must offer him the best thing possible,—the summum bonum. There is little doubt that from the standpoint of the human being the summum bonum is more abundant life in one form or another,—that is, magnification of the worth and dignity of the self. If, on the other hand, the church is to serve as an organizing force in society, it must serve to remove the friction between individuals in their personal relations, and make the larger life equally and simultaneously available for all. In the apparent conflict of these two essential demands will be found the perpetual paradox of religion. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

It will be charged that this view of the church leaves out the very essential element of divine authority. There are those who will claim that the voice of God speaks through the church, but the church is after all a human institution, and it is human vocal chords that make the voice articulate. There are also those who will claim that the will of God is made manifest in Holy Scripture, but the Bible is a human document. At least it has come to us through the agency of human minds and human hands in terms of human speech. How much more compelling is the authoritative voice of human need speaking out of the imperative urge of that life which no human being can create nor fully understand! Surely this is the will of God, and the church and Bible are authentic only when they ring true to life.

In the two-fold function of the community church

toward the individual and toward society as so far set forth, we find an opportunity to introduce a certain amount of legitimate science into the affairs of religion. The "self" and "society" are finite entities with definitely material aspects and as such are subject to systematic and objective study. Religion of the community type is defined by a specific functional relationship to these entities and thus is provided with a measure by which it may be tested and the course of its future progress be determined. The validity of its hypothesis may then be established on the accepted basis of true science, that is, the reliability and accuracy of its predictions. No longer need we have recourse to the "inscrutable mysteries of God" to explain its failures. If it does not make good its promises of more abundant life we may be sure that there is something wrong with it.

There is only one adequate method whereby religion may exercise its function to the self and to society, and that is through bringing the individual into relationship with God. Principal Jacks describes as a "Living Universe" this whole in which every part is related to every other part. That is about as near as we can come to a scientifically valid conception of God. It is more than pantheism as the man is more than the sum of the elements of which he is constituted. In dealing with the whole, we must consider the functional interrelationship of the parts. On the lowest plane we observe the relationship which we call gravitation connecting each particle with every other particle. On a higher plane we observe the bonds of affection and service which bind man to man. Our apprehension of God is a mystical experience which may be described as a conscious awareness of the relationship of self to that which is not self. Dean Sperry, lying on the deck of his sloop looked up at the sails and the sky and the fleeting clouds and said to himself "I am one with all that." We may understand the relationship intellectually, as when we trace the vibrations which impress this page upon our sense of sight back through the electric lamp to the dynamo, and the coal mine, and finally to the energy of sunshine beating on the leaves of prehistoric forests milleniums ago. Sometimes there may be

merely an unreasoned impression on our emotions, as when a minister, coming unbidden to visit our sick-bed, by this evidence of his devotion bears mute witness to our importance to him and to our fellow men.

In the task of bringing people into relationship with God, Jesus is of superlative importance. He is both a teacher and a symbol. He taught by precept and example. He told his followers that all men were brothers in that they were sons of their Heavenly Father. By his presence in their homes, and his conversation with them, he proved that even publicans and sinners were important in his scheme of things, and that a certain unnamed woman, for performing a menial task, deserved a perpetual memorial. No wonder the common people heard him gladly who could so exalt even the humblest spirit! As a symbol, Jesus brings the universe within reasonable scope of our imaginations. "I am in the Father, and the Father in me. Who hath seen me hath seen the Father also." Whoever could be consciously aware of his relationship to Jesus could feel the same bond of unity with God. Both experiences were essentially the same. The last and deepest bonds which joined him with humanity were those of suffering and death. By the same bonds which bind us to him, we are bound to each other. There is an implied identity in the commandment "Love thy neighbor as thyself."

With the growing sense of mystical relationship to God and to the world of men, the individual assumes the cross of Christian responsibility. The problem of evil is too pressing to be solved by the easy doctrine of retribution and reward after death. Life is seen to be the greatest gift of the Creator, and the only opportunity to redeem it, of which we can be sure, is the present. Thus, with a new faith in the possibilities of men, and a firmer conviction that they are dealing with essential verities, the prophets of community religion are setting themselves in earnest to carry on the work laid down by Jesus, the task of trying to fashion here and now, out of the life-stuff of humanity, the ideal brotherhood of the master's dream,—the kingdom of love and truth.

THE TREK OF DENOMINATIONALISM

By Doris Olds White.

Trek, according to a small dictionary I have at hand, is "to travel by wagon, especially, in search of a new settlement." This definition makes trek exactly the word to describe, not only the movement, but also the major cause of the movement which denominationalism is making today. Subconsciously some of us have sensed it, but the majority of us have been sublimely unconscious of the real force which is carrying us steadily to a new settlement. Whether we like it, or not, we are moving away from our schisms to a common expression of the Christian religion. Eventually, mayhap, we shall be carried to a common world religion, a very new and strange settlement, indeed, for many of us. I believe that a full consciousness of this force would carry with it the solution of one of our greatest modern problems in religion. To return to my definition once more "a wagon" is most literally and prosaically this particular force.

Within our land a daily trek of individual and family is moving back and forth from hamlet to city, from north to south, from the neighborhood of one race to the neighborhood of another. By farmer's cart, by "tin Lizzie", by great moving van, by special train, moving,—trekking,—by one sort of wagon or another our restless

people search new settlements. Mark this! In every moving wagon from which you see the household furniture protruding, however quaint or queer, however rural or urban, in the trappings somewhere is hidden the family or household god.

What happens when the trek is ended and the new settlement is found? Furniture is adjusted to new rooms; hair is cut to a local pattern; skirts and trousers finally conform to a local cut. With great protesting the Michigan palate even learns to like Boston baked beans. But what of the gods? Where shall they be set up? Can a Lutheran god with his dignity and beauty be made to feel at home in a Free Methodist meeting house? Can the Presbyterian god with his Scotch back-bone be forced to bend beneath the Baptist waters in order to fit into the new home?

This is exactly the problem of Protestant Christianity today. Also, I believe, this is the major force which is undermining denominationalism and forcing us to a new unity. Our scholars and theologians are discoursing learnedly on a new and modern interpretation of the gospel of Jesus which they say is bringing us unity. But whence comes this new understanding? Why are the

common people, even before the scholars, awaking to it? Simply because the wagon roads of our land are carrying us to new settlements where we are forced to rub elbows, eat, sleep, and work, with people whose gods are dressed differently from ours. Because the problem is more acute in small settlements they are being forced to a solution sooner than the cities. To make the matter concrete, and to establish the fact, not merely the theory of my thesis, let me give you an example which has come under my own personal observation. A small New England village with its records racing back almost three hundred years is having to meet this very prevalent situation and is typical of the entire country, I believe. For its first two hundred and fifty years a common stock of English ancestry farmed the land, made the roads, ran the country stores, provided the town officers, and supported two denominational churches. Families lived here from generation to generation, and sons, for the most part, followed in their fathers' footsteps. The present chairman of the board of selectmen can find his family name repeating often in the old records of the town. As with the trades and lands of the people, so with their church. While now and then some head-strong youth might choose a bride from the other denominational fold and cause a small ripple in the placid waters, almost never was the town even visited by an individual of some outlandish or heretical denomination.

Gradually, as the steam train brought them through the valley, other folk began to arrive and the call of the far settlements began to take away the native born, even as it has done all over the country. The local Methodists finally dwindled in numbers and few new Methodists came in. The Baptists had a little better luck, but not much. Then a few years ago a paper mill began bringing in people from far countries,—New Jersey Germans, Pennsylvania Dutch, people from the Middle West, even from across the seas from Sweden, not to mention the French Canadians, a few Italians and some Polish folk who are carefully shepherded by an Irish Catholic Father. Protestants from some fourteen or more denominations, Lutherans, Christians, Congregationalists, Episcopalians, with here and there a Baptist or a Methodist! These people seemed foreigners to the native New Englanders; their speech was strange; their food with its "scrapple" and odd flavors seemed almost heathenish; and their household gods entirely strange. Some few of them with life-long habits of church-going tried to make themselves at home in the Baptist meeting house, but not very successfully. The cheerful neighborly Christianity of these foreign folk seemed lacking in spiritual depths to the austere, native born New Englanders. Almost a feud arose between the two factions, but it was necessary for them to buy and sell food, fuel, and homes from one to another. The old intermediary of trade and barter wore away at the edges of the differences. The children played together and visited one another's homes. A funeral in some home called forth a sympathy which found, surprisingly, the common strain of Christianity underneath the foreign cloak. Now and then, a marriage was celebrated between native and outlander. Gradually, in the wake of this trek came the dawning realization of the unifying facts of a common Christianity.

Simply, and with the vision of just common people, a community consciousness of this likeness came about. No scholars or theologians came to explain to them the subtleties of a common gospel, but in the ordinary human contacts they discovered it for themselves. With very little ostentation, with sympathetic support of nearby clergy, with some faint opposition from denominational

headquarters, a community church was born and is today succeeding in a truly marvelous way.

We are a nomadic people, born of a race which trekked many miles to a wild, new land. We have in the past adjusted ourselves to many untried and difficult environments. At one time the difficulties were those of physical environment, of virgin forest, of wild animals, of impassable ways. Today the difficulties of our environment are spiritual. We have to adjust ourselves to the enclosing walls of a humanity which is foreign to our upbringing, and often to our taste. We are making the necessary adjustments. The corners of our intellectual bodies are worn off. Especially, our youth of today, often by a process of evolution, I suppose, is being born without the corners. Straightway, with their hammers they attack the corners on their elders and it is true that the results are sometimes grotesque and, more often, pathetic. But out of the rough-hewn shines a vision.

It is no fun for the older people to be hacked and hammered in this fashion. Just here, I want to put in a word of sympathy and perhaps, encouragement for our harassed, but loyal denominational leaders. I do not believe that it is pure cussedness that makes our denominational secretaries appear so reactionary and un-Christian in their attitude toward community churches and like union movements. In a revealing moment towards midnight in our rural parsonage study, one denominational leader gave us more than an inkling of the difficult situation in which he finds himself. He has given a vigorous and loyal life of service to the Baptist denomination. He is really conservative in his theology. The form of baptism in his church is to him deeply significant and beautiful, and while not literally a sacrament, very closely akin to it. He indicated how torn he is between those who would move too fast and those who would never move at all. He acknowledged that the trend towards union and common worship was growing stronger,—perceptibly stronger as the younger generation was getting into the organization harness. Then he said rather wistfully, "But I hate to have the world lose our form of baptism. I can't help but feel that it contains something worth while." Evidently the constant hammerings of the youthful enthusiasts were making him almost doubt the religious significance of an experience which in his heart he knew had been vital and true for himself and thousands of others. It will be tragedy if this trek to new settlements irretrievably wounds our older Christians, or if it breaks into fragments the beautiful rites, or litanies, or imageries of our denominations.

But here is the hope! On an Easter Sunday not long ago in a small community church, the pastor baptized a number of people, some by immersion and some by sprinkling. After it was over one man who was sprinkled said to another who was immersed, "If I had realized what immersion really was, I would have chosen that form of baptism." By hearsay, immersion had been something funny to him, but in his own church, by his own pastor, its beauty and significance are evident and appealing. So it is bound to be with all our cherished differences. If there is anything fine about them it will inevitably be recognized and cherished in a community church.

The community church is a new development towards which our great denominations are trekking, reluctantly, mayhap, but carried along by Packard limousine and gipsy barge, they are powerless to turn back. This movement is not only a real boon to Christianity, but truly the greatest opportunity for the deep realities of the denominations to find ultimate expression. They may not pause; they must move on.

THE SECRETARY'S OBSERVATIONS

By J. R. Hargreaves.

The action of the recent board meeting of the Community Church Workers, as taken in response to the overture of the Home Missions Council and the Federal Council is being brought to your attention in the report of the North Canton sessions of March 12 and 13. At this juncture may I write a few lines about a trip to Minnesota, Kansas, and Oklahoma taken in company with Dr. Morse of the Home Missions Council.

At a comity conference held in Cleveland a little more than one year ago, a plan of service called the Five Year Program of Survey and Adjustment was initiated. The intent of said program calls for a survey, within five years if possible, to discover the location and arrangement of churches, as now exist in the several states. It also looks towards the adjustment of churches to local needs. In this last part we are now obligated to render service and leadership.

In Minneapolis, Minnesota, we met with the comity committee of the State Council of Churches and a survey of ten counties was agreed upon and planned for. In some ways Minnesota is one of the most difficult of the northern states for the work of a committee on survey and adjustment. There are a great many Lutheran churches, and so far few of them have shown much sympathy with interdenominational effort; the emphasis on doctrinal points, commonly described as fundamentalism and modernism, is more pronounced in Minnesota than in other middle west states and is an obstacle to cooperation; also the Catholic element is very strong. These things all stand in the way of organized community religious work. On the other hand there is a spirit of determination, manifest in many Minnesota church workers which is very pronounced. Leaders in education are devoted to community betterment, and that along religious lines. Only yesterday I was asked by the dean in the department of agriculture of the state university suggesting how their appointments and faculty might be used to the advantage of rural churches and rural ministers in a country life conference or short course. The preparing of this letter will be my next task. The country life department of the Y. M. C. A. is active and well managed and wants to be an asset to the churches. The superintendent of that work is a member of the committee which is conducting the survey. He feels the need of united church effort on behalf of country boys and is working diligently to that end. I have a letter from him asking our cooperation. These and other marks of concern give promise of advancement in community religious effort in Minnesota.

In Kansas there is a much better organized Council of Churches than in Minnesota. Dr. Ross Sanderson is its very energetic and resourceful leader. Our meeting was held in Wichita and was well attended by men from different parts of the state. Kansas has a spirit of independence all its own. This is manifest both in the political and religious sphere. In the church realm we must admit that their characteristic self sufficiency has a basis in a rather striking initiative. This showed itself in a new suggestion, coming from one of the superintendents, which looks to the organization of a state group of trustees for the temporary control of the property of federated churches. Those who are familiar with the property difficulties in such kind of organizations will hope they are originating something practical. When the proposed joint committee of the Federal Council, Home Missions Council, and Community Church Workers was

described a motion looking to the forming of a corresponding state committee was presented and the idea adopted. In this action Kansas initiated a plan for other states to follow.

In the Kansas survey, the department of sociology of the agricultural college will play an important part. An exhibit of the kind of work they do in this line was presented by one of the students. As in Minnesota, community social and religious welfare seems to have a large place in the minds of Kansas teachers. I was impressed by a remark of Prof. Burr, of the Kansas State College. He said in substance: "In developing the application of the sense of cooperation among farmers the agricultural colleges do not want to be guilty of developing a non-church-supporting group, but such will be the case unless the divisive attitude of the rural churches can be overcome."

In the state of Kansas there is a large place for the influence of the community religious movement, and wise effort will be met by practical response on the part of many of the church leaders.

In Oklahoma we entered the border land of the south, and came into contact with southern church feeling and method of organization. The comity committee, which is the survey committee, fully appreciate the local needs: they also realize that their task must be conducted with patience and due regard for past traditions. The approach to any very extensive adjustment of church conditions will need to be initiated through the development of the larger parish system. There are a few places which may permit of federation and in isolated cases the independent church may be the solution, but in most of the districts the many church organizations are destined to continue for a considerable length of time. The different church memberships will need to get acquainted by working together in some common community task before they will trust each other in any ventures in church mergers. In this connection I have a request from the dean of the extension department of the state agricultural college asking us to consider the lending of assistance in the organizing and temporary support of a demonstration county work in a locality not far from Oklahoma City. The idea is to engage a leader and put on some program of community interest in which each church can have some definite share. The suggestion has points of similarity with the larger parish plan now being so successfully worked in Maine. I hope we may be able to lend some assistance in this possible plan of approach to Oklahoma's problem.

In the meeting at Oklahoma City I heard a very striking illustration of the text found in II Kings 18:23, "I will give you 2000 horses if thou be able to set riders on them." A district superintendent of the Methodist church told of an oil region in which there was a consolidated school. In this district there is a small Methodist and a small Baptist church. The two churches have Bible schools averaging about 25 each. The public school superintendent offered a challenge to my Methodist friend as follows: "I will call out the school wagons on Sunday mornings and will agree to furnish you with 350 people for two hours of Bible school and church service if your churches will agree to put on programs which will make it worth while." In this sincere offer we see on the part of this Oklahoma school man a like interest to that which

(Continued on page 9)

EDITORIALS

CHAIN CHURCHES

In a recent issue of Harper's Magazine an old-time hardware dealer tells what has happened to his home town through the chain store. The future he pictures for the ordinary village in America is far from bright. In place of the store-owner is now a hired man sent out last month by a corporation in some metropolitan city and who may be sent on next month to another city. This man is not at all interested in the town where he lives right now because he does not expect to live there very long. He hopes for a promotion.

The old-time store-keeper contributed to community enterprises. But when the charity drive is put on now the request for a donation goes to some office in New York and Chicago and after the drive is over, the reply comes back that the system does not contribute.

The old-time store-keeper was bound to take into account all the factors that made for community prosperity over a term of years. He was interested in a new factory. He joined the commercial association or the Kiwanis Club. But the new store manager must have quick results in order to get his promotion. He is willing to forget future values in order to cash in right away.

Eventually the town that loses its local business men will not be much of a town. It will lack initiative, stability and vision. And no wonder that an old-time business man views with alarm the new tendency. Perhaps the chain store systems will get top-heavy after awhile. They may be rendered inefficient by their very bigness. Or perhaps the socialist is right. After they get big enough to become an oppressive monopoly, the government will take them over. It is not our concern right now to settle that question.

The other day a minister commenting on the situation said, "The next thing we will hear of is chain churches." And the retort of his auditor was prompt. "That is just what we have now."

The big denominational systems have been rapidly concentrating their authority since the war. Even those denominations that have boasted most of their freedom and democracy have ways of getting the same kind of results that are attained in the highly organized ecclesiasticisms. The end sought in every case has been the same, the chain church.

There are things to be said for the chain church, just as there are for the chain store. So long as a chain grocery system can save the customer ten per cent on his grocery bill, it is likely that the chain grocery will do a thriving business. People are short-sighted and the immediate saving is real, while the development of community values is intangible. And the chain church makes its appeal.

The chain church is much more sure of a minister. Closely hooked up with an ecclesiastical system, it will not need to wait long for a man.

And the chain church has a program all the time. It is true that the program was made in New York or Chicago and its goal is quite outside the local community, but it is a program. And that is better than just drifting.

But perhaps it is here that the advantages end. The effect on the chain minister is the same as it is on the chain store manager. He is working for his promotion. He never takes root in a community. His eye is on the

next town with a hundred dollars increase of salary before his goods are unpacked. His church policies are arranged for quick results. It would be of no use to make any other plan for perhaps the next man would not carry it out. So he stampedes little children into church membership without teaching them anything. Or he rushes his church into a building enterprise and leaves the next man to worry with the debt. Why should he worry about the community problems of health, education, good government or charity when he is sure to be on his way before anything constructive could be done for these interests.

And the chain church is itself concerned with other than community values. It is of more importance that the Piggly-Wiggly denomination should be advanced than it is that conditions should be improved in Smithville. The chain church is led to believe that there is some peculiar sanctity attaching to saving souls in Africa or in Utah which does not attach to saving souls in Smithville. The Piggly-Wiggly denomination must be carried around the world. Not to believe this is to be guilty of the most damnable heresy. To leave any section of the globe for the A. and P. denomination would be sin against the Holy Ghost.

Now one need not jump to the conclusion that every denominational minister is a chain minister and every denominational church a chain church. There are still a lot of churches left who believe that they ought to develop their own program and learn to "fear God in their own village." It is so common-place that every town thinks that it is peculiar. It is. This diversity is God's way. No two leaves on a maple tree are exactly the same. And no two communities are the same. Any minister who is independent enough to refuse to accept a program from the outside when he knows it does not fit his town, has ceased to be a chain minister. And any church that finds its first loyalty to the folks around it rather than to a big potentate behind a mahogany desk in some distant city has ceased to be a chain church, even though it may cooperate in many common enterprises with other churches and be written down in some denominational year book.

The troubles of the old-time grocer are not without their suggestiveness to the churches. He let the dust accumulate on the shelves. His stock did not turn over often enough so that the bacon became rusty. If the old-time grocer wants to stay in the field, he will have to move his old-stock over into a wash-basket and make a sale on it. He will have to find out what people eat nowadays and lay in a stock.

And all of this suggests the peril of some independent churches, often isolated from the currents of American religious life. These sometimes keep musty old goods on their shelves after the chain churches have gotten rid of them. We know ministers in union churches too reactionary to live a year in any one of the leading denominations. These are by no means contributing to the development of the new community spirit. They are trying to sell shop-worn goods at high prices, and they will not for very long get away with it.

Whether a church is connected with a denomination is not the real question. The people are asking, Is our town minister a prophet in his own right, or does he preach canned sermons sent out by denominational officials? Is the local church truly devoted to community interests, seeking the unity and cooperation of all the forces

that make for the up-building of human life, or is it just a cog in a big machine?

Nowhere is the chain breaking down so rapidly as in the church life of America. Missionary societies with their big money drives now report dwindling resources. That is too bad. The work they are trying to do in the world is for the most part the Lord's work. But their eagerness for quick results has led them to neglect their home base. Only strong, independent, resourceful churches with a contented ministry can undergird a program of world evangelization. There are some signs that the Christian leaders of America are about to discern this fact.

COOPERATION OF CHRISTIAN FORCES

As related in our news columns the Community Church Workers have voted to cooperate with the Home Missions Council in a Five Year Program of Survey and Adjustment. Without in any way impairing its autonomy the Christian Church Workers will join forces with the Federal Council of Churches and the Home Missions Council in an effort to study in some adequate way the problems of over-churching and the methods of meeting these problems.

This arrangement is advantageous to all organizations concerned. The Community Church Workers now has an established place in the Christian world. Its relationship to the Protestant scheme of things is not that of a denomination taking a place among denominations but rather that of a service agency taking a place among service agencies. And from this on it should be increasingly bad taste for religious men to indulge in the forms of criticism which have been given this organization in recent years.

And the advantage to the Home Missions Council is that by this cooperation it shows a willingness to work on a broad platform without being committed in advance to any one single method of adjusting church situations. With their vast resources, the home missions forces of America could do very much to meet the problems of community organization once they set to work seriously in this direction. This generous step will increase the prestige of home missions.

The secretaries of the Federal Council of Churches have for several years attended the conferences of the Community Church Workers. We would not commit them to an endorsement of everything the Community Church Workers have sought to do. But at least they have shown a fraternal desire to understand and a Christian willingness to cooperate where cooperation was possible. The new cooperation may be credited in part to their leadership.

The new arrangement is not a merger but a cooperation. A merger would have been opposed in many community churches. But a cooperation will be welcomed.

CROWDS

Where do the big crowds of human beings congregate in America? A prize fight will assemble as many people as the inauguration of a president. A foot-ball game will put to shame the greatest lecturer in the world in the size of assembly. And the movie show often has the edge on the church in the number of people reached. The Chautauqua has sadly declined in attendance and is driven to vaudeville to hold what crowd it has. The lodges have a declining membership in many states and are more troubled than the church about the small number of people that come out. The luncheon clubs resort to drastic dis-

cipline. "Four absences and you are out" is the rule of one of them.

Two modern inventions work against the assembling of crowds. These are the automobile and the radio. There is a new cult of nature-worship on the part of the city man. He and his family are seeking the beauty spots that are round about. And the radio allows the man to sit around the house in slippers with his feet up in the air while he listens to music and lectures.

But the story is not quite so bad as it seems. If there was a prize fight once a week, it would soon dwindle in attendance to the proportions of a church congregation. Foot-ball draws from a large area of many cities to make its impressive showing, and even the college town seldom has more than four or five match games a season. In a mid-western city that we know, the churches of the community with their various mid-week meetings pile up an attendance record that just about equals that of the movie show. It is neck and neck between them.

The wonder is that the church with so little of the sensational and depending on spiritual appeal is able to do so well as it does. It argues an eternal vitality in its religion that this is true.

EIGHT YEARS OF EVENTFUL HISTORY

With this issue, The Community Churchman sets out upon the ninth year of its history. The journal started as a quarterly down in Missouri. The editor of the journal, at that time David R. Piper, had to create the first list of community churches ever assembled in America. The task involved the process of getting ministers strange to one another to cooperate in a publishing venture. What sacrifices were made in those early years is now well known to most of the men in this movement.

The editors of the Community Churchman were instrumental in securing the first national conference of community churches out of which grew the Community Church Workers.

It is a simple matter of history that the paper has been indirectly responsible for the founding of many new churches. Hardly a day passes that some man in a new community does not write for literature on the community church movement. The paper has been one of the most important of the mediums for conveying to this man the information that he seeks.

The development of mutual acquaintance among the churches has also been a most important service. The ministers in the community church movement are no longer strangers to each other.

And the movement has needed a voice in the larger Christian world. Ungenerous attacks have been made on community churches. That is no longer safe. There is now a journal to answer these attacks.

Perhaps the most important service of the paper has been the development of a philosophy of the community church movement. This has been not simply the work of the editors, but of our contributors as well. We know that the community churches are here and are rapidly increasing. But what is their significance and where are they going? We need a journal in which this shall be worked out.

Mr. Morphet was in England this summer and stood in the cleft of the rock where Toplady stood for shelter from the storm, which incident caused Toplady to write that great hymn of the church:

"Rock of ages cleft for me
Let me hide myself in thee."

The place where this rock is, is Burrington Combe, near Bristol, England.

THE SECRETARY'S OBSERVATIONS

(Continued from page 6)

I observed in some teachers in Minnesota and Kansas. In the proposal there is a suggestion to ministers and church leaders of a great opportunity in present day desire, if, through the spirit of cooperation we can but rise to meet it. There also comes this question—will we so organize as to meet the challenge of our opportunity, or will it stand there to mock us? "I will give you 2000 horses if thou be able to set riders on them."

To the outside observer the above described chance looks easy: to my new friend it is not so easy. Old habits, old prejudices, will have to be overcome before these little churches can so join their energies as to make it worth while for 350 people to attend their services. We will try to find some way of rendering assistance in such cases as this.

With the superintendent just mentioned and with others who attended the meeting in Oklahoma City, I experienced a very pleasant fellowship, and was strongly assured that our cooperation would be welcomed. I look forward with more than ordinary pleasure to some definite efforts in church adjustments in Oklahoma when the survey is completed. The moves, however, will have to be taken with a due regard for the present traditions in that region.

The experience I just referred to was my first that far south. It is doubtless a fact that church adaptation to community needs will be slower and a bit more difficult in the south than in the north. However, the relative value of people to forms of organization is beginning to gain the attention of our southern brethren. Within a few days I have had two letters from the south, one of them from Georgia, asking about the forming of church mergers. One was from a Baptist minister: I fancy the other was from a Methodist. Not long ago I had such an inquiry from an African M. E. bishop. If representatives from these two energetic denominations begin to discover that they can really associate in worship without sacrificing their loved principles, their zeal will soon overcome many community limitations. It is just possible that within ten years the south may lead in the community religious movement. They have this advantage—the people go to church in the South and when once groups come together the crowd will draw the greater crowd and revivals will naturally follow. This will reveal both safety and advantage in united effort and cause rapid spread of the community movement. In the North the making of adjustments is only part of our task; after adjustment we will need to recall the church to the community which has so largely forgotten it.

In closing permit me to say that I will be glad at any time to hear from readers of the paper. If in any way either myself or my associates who are members of the board can be of service we will be pleased to be called on.

CHURCHES AND MINISTERS INTRODUCED

Active, aggressive, ordained pastor, middle age, 15 years' experience, now in successful community church pastorate but contemplating change, invites inquiries from Federated or Community churches in need of a pastor now. Best of references. Address K Y K, Community Churchman, Park Ridge, Ill.

Notices of churches and ministers are inserted for \$1.75 per issue,

THE CENTURION

A Vision

I saw him leave his pagan century
By stealth, to trail a ruffian mob by night,
And in the circle of a lantern's light,
Within the garden called Gethsemane,
Behold in painted bewilderment, the sight
Of Innocence ensnared by treachery
As at a later hour he stood to see
The Sacrifice upon Golgotha's height.

But when he came to call the drunken guard
Sleep-drowned on duty at a vacant tomb,
And saw a thousand lilies gem the sward
Where Jesus walked unfettered in the gloom,
His pale lips smitten by an angel's rod,
Cried out, "I know this is the Son of God!"

—Helen Pursell Roads.

SHOULDER TO SHOULDER

The old men grow older
While their dreams shatter.
But what does it matter?
They go shoulder to shoulder
Tugging at the ropes,
And in their eyes
The glint of hopes
And dreams still lies.

Now the old men sit by
Feeling the sun
And watching the sky
While the young men run
In search of things
Of their imaginings—
Growing bolder and bolder
As they run shoulder to shoulder.

Some day the old
And some day the young
When the fires are cold
And the songs are sung
Will walk together
Shoulder to shoulder
While the winter weather
Turns colder and colder.

—Raymond Kressensky.

EASTER

Lord, forgive.
That I have dwelt too long on Golgotha,
My wracked eyes fixed
On Thy poor, tortured human form upon the cross.
And have not seen
The lilies in Thy dawn-sweet garden bend
To anoint Thy risen feet; nor know the ways
Thy radiant spirit walks abroad with men.

—Pauline Schroy.

A bad man digs a pit for others, and then shuts his eyes and falls into it himself.

* * * * *

A political sage's advice to the rising generation is: "Don't be a Democrat, a foreigner, an anti-Prohibitionist, or a Roman Catholic, if you aspire to any political office in America."

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

The Book of Psalms is the finest for the development of personal religion to be found in the entire Bible. It does not reach to the height of religious truth as expressed by Jesus, but it reveals the heart of man in his hours of greatest triumph and in his depths of despair. If you are following the suggested plan of reading a Psalm a day, you certainly have discovered by this time how true to life the Psalms are.

Now that Easter, the high tide of the Christian Year, is past again, the call comes to each one of us for continued loyalty to Christ and His Church. The reading of a portion of God's Word each day will aid us in keeping in touch with spiritual truth. "The Psalms are the response of the human heart to God's revelation of Himself."

Week of April 21: April 21, Psalm 111. April 22, Psalm 112; April 23, Psalm 113; April 24, Psalm 114; April 25, Psalm 115;

Week of April 28: April 28, Psalm 118; April 29, Psalm 119:1-8; April 30, Psalm 119:9-16; May 1, Psalm 119:17-24; May 2, Psalm 119:25-32; May 3, Psalm 119:33-40; May 4, Psalm 119:41-48.

Week of May 5: May 5, Psalm 119:49-56; May 6, Psalm 119:57-64; May 7, Psalm 119:65-72; May 8, Psalm 119:73-80; May 9, Psalm 119:81-88; May 10, Psalm 119:89-96; May 11, Psalm 119:97-104.

Week of May 12: May 12, Psalm 119:105-112; May 13, Psalm 119:113-120; May 14, Psalm 119:121-128; May 15, Psalm 119:129-136; May 16, Psalm 119:136-144; May 17, Psalm 119:145-152; May 18, Psalm 119:153-160.

UNIFORM SUNDAY SCHOOL LESSONS FOR THE MONTH AHEAD

April 21—"Comfort for God's People"—Isaiah 40:1-11

In the words of this lesson we have before us one of the sublimest passages of the Old Testament. Against the dark background of a wayward nation the prophet presents to us the comforting and pardoning presence of God. He looks forward to the coming of a new day of righteousness. He is supremely conscious of the abiding worth of God's revelation of Himself. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." And here is a wonderful picture of the providence of God: "He shall feed His flock like a shepherd."

The theme of the first part of Isaiah is judgment. But the theme of the second part, of which chapter 40 is the beginning, is **comfort and hope**. Have you noticed the words "my people" and "your God"? These gracious words from God, spoken by one of His prophets, brought a new hope to an exiled people. Today, in the exile of doubt, uncertainty, sin, these poetic words bring to us a message of cheer and joy. We are under God's care. "As one whom his mother comforteth, so will I comfort you" saith the Lord.

April 28—"The Suffering Servant of Jehovah"—Isaiah 52:13-53:12

The prophets of Israel were always looking forward. No matter how dark the life of the present seemed, in the distance they saw a bright new day. In the words of this lesson the prophet looked forward to the coming of the world's Saviour. George Adam Smith writes: "We assert, what none but prejudiced Jews have denied, that this great prophecy, known as the fifty-third of Isaiah, was fulfilled in One Person, Jesus of Nazareth, and achieved in all its details by Him alone."

The world's need brought a divine Saviour, who suffered innocently, who suffered vicariously, who suffered patiently. Read the chapter again and see how true to the life of Jesus the prophet's word picture is. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Salvation cost the sacrifice of the Son of God. Through Him, His sacrificial life and death, and His triumphant resurrection, the way of victorious living has been clearly pointed out. "With His stripes we are healed."

May 5—"What Hilkiah Found in the Temple"—II Chronicles 34:1-33

When Josiah became king of Judah the nation was filled with idolatry and immorality. Josiah resolved to establish a new covenant and agreement with God. He desired to serve God and to have a godly nation. Heroically he undertook the task of ridding the country of idolatry and of repairing the House of the Lord. For this he sought the cooperation of the people. When religious interest revives, there is a natural interest in making the house of worship attractive and beautiful.

In the course of repairing the Temple, Hilkiah, the high

priest, found a Book of the Law. Hilkiah had the book delivered to the king. The reading of this temple copy of the Law made a great impression on King Josiah. It spurred him on in the regeneration of the nation.

If finding the Book of the Law in an old chest in the temple, and the reading of it, worked wonders in Josiah's time, the use of the Bible, with its clear teachings, with its message of individual and social righteousness, will work wonders today. "The open Bible, read and spread, is the guarantee of spiritual liberty and religious living."

May 12—"The Early Ministry of Jeremiah"—Jeremiah 1:1-10; 6:10, 11; 8:18; 9:2; 26:1-14

Jeremiah, like all of the prophets, was conscious of an inner call from God. He felt his own personal deficiency and lack of experience. Humility is the mark of a great life. God gave him assurance and strength and He does still. Jeremiah was a prophet of warning. He spoke boldly. Unless the people repented and turned to the way of the Lord, Jerusalem, a city rich and proud, was doomed to destruction.

But Jeremiah was not received with favor. A plot was drawn up to put him out of the way. His message was regarded as an insult. It was declared that Jeremiah deserved to be put to death. But Jeremiah soon stated that the words that he had spoken were a message from God which it was his duty to deliver. He appealed to them to amend their ways. The people saved Jeremiah. He was saved because of his courage and fidelity. "The Lord will protect those who fearlessly defend His cause."

The message of a true prophet will always have a note of warning. America needs this warning today. To grow into a mighty enduring nation, we must follow the leadership of the great prophets of social righteousness and most of all Jesus, the Prophet of the Kingdom of God. How do we heed His message?

YOUNG PEOPLE'S TOPICS

April 21—"The Wonder of the Bible"—Isaiah 55:8-13.

April 28—"The Triumphs of the Bible on Mission Fields"—Romans 1:16, 17.

May 5—"Service, a Way to Leadership"—Matthew 20:20-28.

May 12—"Appreciating Our Parents as Leaders"—Eph. 6:1-9.

WHAT PRICE GOD'S BUSINESS?

The following article recently published on the finance statistics of a New Jersey church has come into the hands of your editor and is so good we pass it on for your serious consideration or whichever way you may care to regard it.

Ten cents a week, or the price of a soda, is enough for the Lord in the opinion of some of the families in a certain church in Montclair, N. J. There are other families who attend the church, and think it can get along without any financial help from them at all. The church budget according to a pamphlet recently issued, is \$35,000. There are 408 families in the parish, and 145 families contribute nothing, leaving the total burden to the others. It is equally interesting to learn that there are 431 automobiles in the 408 families, or more than one automobile to each family. Here are some interesting items, which may have a familiar ring to the real workers in some other churches:

Forty families pledge per year less than the cost of one tire.

One hundred nineteen more families pledge per year less than the cost of two tires.

Five families pledged per week just the cost of two packages of "life-savers".

Seven more families are happy to contribute per week the cost of one soda.

Twenty-eight more families estimate the church's blessings per week equal to one admission to a Montclair movie (if one sat in the balcony).

Twenty-two more families are content with a weekly gift of the cost of two and a half gallons of gas. How far will the car go on that?

Fifty-one families count it a joy to subscribe per week a sum equal to what many men spend in smoking one day.

Forty-nine more families are satisfied with a weekly pledge of the amount spent for one luncheon at a moderate-priced restaurant.

Why go further? One hundred and forty-five more families have pledged nothing. Their church membership being totally carried, their church dues entirely paid, by others.

DECLINE OF DENOMINATIONAL PAPERS

"The slump in advertising does not account for the slump in circulation of denominational papers. That there has been a slump cannot, I think, be questioned, although I do not intend to support the assumption with statistics. Dozens of denominational papers have gone out of existence within the past twenty-five years. As I make a quick mental survey of the leading denominational papers still published, I can think of very few whose present circulation is comparable to that of a quarter-century ago; and I can think of many whose subscription list is one-half, one-third, and one-quarter what it was then. And even in the case of these denominational papers which have apparently maintained their subscription lists at their maximum level, it must be pointed out that this is accomplished in most cases by resort to artificial pressure quite extraneous to normal journalistic methods. Subscriptions are secured by appealing not primarily to reader-interest but to the conscience of church people. They are asked to support the paper as a religious duty or as a matter of denominational loyalty. The result is that in addition to the great slump in number of subscribers, there is an even greater slump in actual reading-interest on the part of those who loyally continue to pay the subscription price year after year. If the religious editors of the country could be endowed for one week with some clairvoyant power enabling them to follow every copy of that week's issue to its destination, I fear they would be cruelly disillusioned to discover how large a fraction of their subscribers do not read their papers at all! Ministers read them, and the small fraction of the laity who are more or less implicated in the running of the denominational machinery; but it is a great assumption that a person who subscribes for a paper from a sense of religious or denominational duty is therefore a reader of the paper.

What, now, is the explanation of this decline of reader-interest in denominational papers? Many explanations have been put forward. I offer two explanations. One of these is so obvious that it hardly needs to be discussed. The other is somewhat technical. I would suggest that the primary reason why denominational journalism is waning is because people are losing interest in denominational religion. The other reason is that denominational journalism is not and cannot be made journalistic in the true sense of that term.

Let us consider the obvious reason first—that denominational journalism is waning because people are losing interest in denominations. By "people" I mean Christian people, not merely the outside world, but the members of the churches themselves. The compartment division of our Christian society is breaking down. Sectarian creeds and politics and traditions make less and less of an appeal to us. Few people today join the Methodist church because of the appeal of something which is distinctively Methodist. Few join a Presbyterian or Congregational or Disciples or Baptist church because they are attracted by something which is peculiarly the property of that particular denomination. Our church memberships are replenished by new members whose choices of denomination are determined by the most casual and incidental considerations. Their choices arise from neighborhood or social circumstances, or because they like the pastor, or better Jennie goes to that Sunday school. Hardly anybody joins a church today with any sense that he is committing himself to a denomination that has a special mission in the world, a mission that may rightfully claim from him a support in terms which the church of another denomination across the street could not claim. He joins a church to be a Christian, not to be a Methodist or a Congregationalist or a Baptist. It is true that his family tradition strongly moves him toward a particular denomination, and other things being equal he will take a kind of pride in conserving that tradition. But this is a survival motive, not a vital motive. Our whole denominational order persists not on vital premises but on survival premises. The force that keeps it going was generated in the past. It is because it was. It runs on momentum, not on power generated in the living present.

This being so, it is not to be wondered at that a journalism conceived and founded in a time when denominations meant something vital, a journalism consecrated to the interpretation of the denominational point of view and to the strengthening and extension of denominational interests, should seem drab and unappealing to the mind of the average modern churchman. It is both amusing and pathetic to watch the desperate efforts of papers of this sort to exploit a denominational loyalty which does not exist. I have in mind a paper which is now devoting pages and pages of space to an elaboration of the slogan "South Africa for Christ!" It seems that an evangelist of this denomination went to Johannesburg and held some revivals which resulted in the founding of a congregation or two. His "converts," for the most part, were proselyted from the Anglican or the Dutch Reformed faith. Here

now was a good journalistic opportunity. South Africa is a fresh field. China and Japan and India as mere mission fields have lost much of their journalistic value. But a movement to "win South Africa" has in it the possibilities of fresh adventure. It affords subject matter that has not been worn out. So the cry is raised that South Africa must be taken for Christ. It is not proposed that the social and political life of South Africa shall be appreciably affected by this invasion of an American denomination. Nor yet is it assumed that the American invasion will effect a higher order of personal religion than that which now obtains there. It is only proposed that the South Africans shall change their ecclesiastical status from Anglicans and Dutch Reformed to that of this American denomination. Thus South Africa will be taken for Christ! Now while it is somewhat discouraging to find that there exists any constituency at all to which such a project will appeal, it is heartening beyond expression to note how few there are who are taken in with such journalistic hokum. To people of even modest enlightenment the attempt to identify an enterprise of mere denominational extension with the august slogan of taking South Africa for Christ is now recognized as an anachronism. The number of those who are sophisticated enough to penetrate the high-sounding and unctuous appeals in which denominational interests clothe themselves is rapidly increasing, and their multitudinous presence in all the churches tends to abash the ecclesiastical promoters, including denominational editors, when they essay to use that outworn technique.

But this illustrates the dilemma of denominational journalism. It is the dilemma of the denominations themselves, but with a difference. A denomination is an institution gathering into itself the social and inherited interests of many people. Moreover, quite apart from its denominational peculiarities, it does function for great religious ends and values which it shares in common with all Christians. It can therefore go right on existing and functioning after its membership and the general public have lost interest in its denominational features. But a journal cannot do this. It depends for its vitality upon the instant and immediate interest of its public in the subject matter with which its pages are filled. Therefore the fading interest in denominations as such registers itself in the decline of interest in the denominational press much more quickly and appreciably than in any other aspect of denominational activity.—Dr. C. C. Morrison in Chicago Theological Seminary Register.

BOOK REVIEW

Developing Personality in Boys, by Boorman, Macmillan, New York. One may well doubt that the boy problem has ever been studied from so many angles as in this book. A professional worker with boys whose educational training in a great university has been of the very best has combined the theoretical and the practical. Every Sunday school has a boy problem, which is in reality an adult problem. Given understanding, sympathy and right methods and the problem becomes the boy opportunity.

Community churches are very scarce in Virginia, due largely to the fact that for the most part it is made up of settled communities that also have settled likes and dislikes, particularly in religious matters. One such congregation, however, is being developed at Barcroft, near Arlington, just across the Potomac river from Washington. This village has about 500 inhabitants, and various denominations had made unsuccessful attempts to establish congregations when Rev. David Hicks appeared on the scene. He was a Congregationalist minister who had come south for his wife's health and was doing special work for the Anti-saloon league. He suggested the organization of a community Sunday school, and gave his services for about six months to managing this Sunday school, not emphasizing any church or denominational lines. The plan has worked so well that they have now called him as a community pastor and are looking forward to the erection of a church building. No liturgical form of service is used, but the creed and Lord's prayer are always included, and a plan for Lenten services called "The Fellowship of Prayer," which is approved by the Federal council of churches, has been adopted for us.—Christian Century.

After every battle there is a list of the killed, wounded and missing. The missing consist of prisoners and skeddaddlers. President Lincoln always liked to hear of a large number of prisoners captured, but he had no use for the other sort of the missing.

* * * * *

No man can give his best service where he has not first given his heart.

* * * * *

Treasures above are treasures forever, but here they have value only for an hour.

PREPARATION FOR LIFE'S GREATEST BUSINESS

By Rufus M. Jones

The true worshipper is one who rises to the positive experience of the real presence of God and who is bathed with the joy of that experience. The theologian seeks for right ideas about God; the worshipper seeks for God Himself. The former speaks of God in the third person—"He is"; the latter knows God in the second person—"Thou art", and "Thou art my God." It is, of all things, important to discover how to make this great ascent of soul and how to arrive at the meeting-place where the finite spirit becomes aware of its Divine Companion, though it must not for a moment be supposed that He is far away or in some other country—in the remote heights or in the unfathomable abysses. All that is really needed is to get ourselves into a true condition to discover that He is already there. "To arrive where God is," as St. Augustine beautifully said, "is nothing else but to will to go—to will God entirely is to have Him."

The trouble is that most of us do not realize that this intention to find God as a personal experience is the primary and essential thing in religion. We have become so accustomed to substitutes that we very easily fall back upon these substitutes and consider them sufficient. We content ourselves with hearing somebody talk about God, or with the theological account of Him, or with the enthusiastic hymn which gives us a moment's thrill and exaltation as we rhythmically follow some earlier poet's experience. What we need now is to go the next step and intensely seek God for ourselves. This intense attitude of heart, this positive intention of will, is absolutely essential for real worship. There will never be great meetings for worship until we come together expecting, above all things else, to worship, to find God, to enjoy His real presence.

It is well-nigh impossible to over-emphasize the importance of these matters of attitude and intention. We have found in our generation that the mental attitude works almost like a miracle even with the body. Our physical health is strangely bound up with our mental tone and with our expectations. The neuralgia which comes back at stated times, the sleeplessness which besets us because we get to expecting it, are only too well known. Our very blood lises are affected by our attitudes of joy and expectation or by our discouragements and depressions. Immeasurably more is our spiritual experience shaped by what we expect and intend. We are all the time opening or closing the gates of our inner life to God. Most often we do it, as we do so many other things of our daily life, unconsciously or subconsciously. The set of our habits does it for us—the trend of our disposition, the inner atmosphere of our heart or mind or will or whatever else is deepest in us. The way to worship is to cultivate the habit of worship; the way to find God is to expect to find Him; the way to be flooded with the Divine Presence is to set the will and disposition open in that direction. It is, therefore, very important to cultivate this habit in little children. They are very susceptible to spiritual realities; they feel the power of a living hush almost more than grown-up persons do; their inner gate is never in the early days quite tight shut, and any normal child can be trained to expect that His Heavenly Father will speak to him and become real to him. But if we older ones act as though we expected no such event, if we leave all this lofty inward experience out of our religion, and give no time nor scope for it in our gatherings, the little folks will naturally adjust themselves to our practical habits, and they will find their inner gate closed up like their elders.

Another point of vast importance in the preparation for worship is the cultivation of the spirit of love and forgiveness and charity toward our fellows. It is almost impossible to open successfully the door of the soul to God if that same door is shut and barred to some human brother. Prejudices, hardness of heart, spirit of grudge, invariably close the eye of the soul and keep the inward life in the shadow of eclipse from God. If you have hard feeling toward the person who sits across the aisle from you, it will be difficult to break through the film and get the face-to-face experience with God. The cultivation of forgiveness, the practice of charity and large-heartedness, the atmosphere of love in the inward spirit, the shunning of prejudice as a deadly plague, are as essential to true worship as physical atmosphere is essential to breathing. This is one of the ways in which we can prepare for meeting and for worship.

We can still further prepare by using as much time as possible before religious services in meditation and prayer. Some have no time to sit down, to break away from the tasks of the morning and to collect the soul for its great ascent, but is it not possible to do this more or less well in the midst of necessary activity? To keep from being ruffled, to avoid being fussy and cumbered with cares, to hold the inner helm true even amid cross-

currents, may mean more than prayer and meditation do for those who have only to fold their hands and sit in sweet peace. In any case, whether we go to our worship from states of quiet and peace, or from scenes of busy activity, let us all remember that the one essential attitude is intention to seek, to find, to meet and to enjoy the infinite Comparison of our spirit.

One who has never enjoyed the thrill of swimming has no adequate conception of what it means to be immersed in the cool water and buoyed up by its liquid mass. The unpracticed spectator watching the operation thinks of water as something in which you sink if you happen to fall into it. The swimmer, on the contrary, wonders how anybody ever sinks. Water seems to him made to swim in. It feels to him like a life-giving, life-renewing substance in which he finds himself at his physical best. Somewhat so God seems to bathe and refresh the spirit of one who is bold enough to plunge into His deeps where real life begins. No wonder birds sing "in profuse strains of unpremeditated art"! They have found their true element. They find the air not only buoyant, but invigorating. It raises life for them to its real glory. In God men find, too, their true element and atmosphere. All tired with the heavy effort of being good, suddenly the surge of a new force of life animates the soul, the labor ceases and the refreshed self feels carried on as though by invisible wings.—Commission on Evangelism, New York.

The student-preachers are close enough to the small, struggling church in the over-churched communities to feel very strongly the injustices imposed upon communities and upon religion by denominational rivalries. Surely the students are proud of their denominations. Every communion has a noble past and outstanding leaders. But the tragedy of competition, the duplication of effort, the hypocrisy of excessive denominational pride and excessive denominational pride and exclusiveness are too much for the young idealists. Not only do they say in their pronouncements, but they actually mean that some day denominational distinctions must go. Had these young preachers authority, the day of their going would speedily arrive.

This does not mean that they would insist upon uniformity among church members. Within the folds of almost any denomination are differences nearly as extreme as that of the Quaker and the Roman Catholic. Fundamentalists and Modernists and those with no formulated theology now sit in the same pews and worship in the same churches and why not? Where is there a church whose members are all agreed on theological issues? Cannot the group that is inclined to a formal, liturgical service have this service and yet consider itself an integral part of the larger church which includes those places where more emotional folk worship in evangelistic, informal services? Denominations have historic importance to be sure, and are not without advantages now, but the advantages do not warrant the keeping of these distinctions in the face of the harm they are producing and the younger preachers are iconoclastic enough to say so.—From Church Management.

THE FUTURE OF PROHIBITION

The election of Herbert Hoover need not be interpreted as a triumph of prohibition. A combination of reasons elected him. Probably the biggest single reason was the confidence which business had in his ability as an economic leader and an unwillingness to try a practical politician in the place of such a leader. But the election of Hoover does mean that for four years we will have a president friendly to the spirit of the 18th amendment and one who will seek to give honest law enforcement.

But the defenders of prohibition are no longer united. The Anti-Saloon League has been losing friends. It is now a matter of open comment that prominent leaders affiliated with the committee of one thousand discussed breaking with the league before the election. In just what respects this committee offers anything more constructive than the league we do not profess to know. There is a big reaction against the professional reformer in social life and, if it grows, it will certainly be as antagonistic to the Committee of One Thousand, led by Fred B. Smith, as it will be to the Anti-Saloon League, built on the genius of Wayne B. Wheeler.

If you are hedged in, the surest way to win out is to keep up a good heart.

* * * * *

Our young men are summoned by inheritance to a lofty type of self-reliance and manhood.

* * * * *

If you have great sorrows keep them to yourself, unless you have some bosom friend that will listen to you with a sympathetic ear.

NEWS OF THE COMMUNITY CHURCHES

COMMUNITY CHURCH

WORKERS CONFERENCE

The sales lodge of the Hoover Manufacturing Co., of North Canton, Ohio, was the scene of an interesting two-day session of the executive committee of the Community Church Workers of the U. S. A., March 12 and 13. William Hoover was host to the committee, and extended a gracious hospitality long to be remembered. The isolation from every form of distraction made possible two days of intense thought and debate.

The spirit of the meetings was noteworthy. One may doubt that in all America a group of men could come together and have more keen debate than was held here, and yet reach more nearly unanimous conclusions.

The item of largest importance was a proposed mode of cooperation with the Federal Council of the Churches of Christ in America and the Home Missions Council. The first draft of such a proposed agreement was subjected to considerable criticism by the members of the committee. Paragraphs subjected to debate were these:

"Each community where adjustments between the churches are being made by mergers, federations or otherwise shall be urged to adjust its situation by choosing that one of the evangelical denominations that is most agreeable to the majority of all the people."

"The Community Church Workers shall turn over to the Home Missions Council its secretary together with its budget of cash and pledges, and its financial constituency with its promise to continue its good offices in helping to secure funds for the supplemental budget of the home missions council to cover the salary and expenses of Mr. Hargreaves."

The discussion revealed the fact that no one wished the Community Church Workers to abandon their autonomy, or to give up their financial independence. On this matter there was no difference of opinion.

But on the matter of having a preferred plan of adjustment of church situations there was much difference of opinion. It became increasingly clear, however, that the Community Church Workers could not be committed to any program of church adjustment favoring the denominational type community church over all others. The speeches revealed a belief that this is a period of experimentation, and that each type of church should stand on its own feet. The following substitute basis of cooperation was on vote offered to the Federal Council of Churches and the Home Mission Council:

"Therefore be it resolved:

"1. That we propose the following basis of cooperation between the Federal Council of Churches of Christ in America, the Home Missions Council and the Community Church Workers of the U. S. A.

"2. There shall be established a joint committee of the Federal Council of Christ in America, the Home Missions Council and the Community Church Workers of the U. S. A., consisting of three members of each group. The functions of this committee shall be,

"a. To study in cooperation with the Five Year Program of Survey and Adjustment of the Home Missions Council the spiritual interests of individuals and communities of America with special reference to the question, How can the

churches—present and future—so work together as to produce the best spiritual results without competition and overlapping of effort.

"b. To make such recommendations to local communities and to state and national ecclesiastical bodies as shall grow out of this study.

"c. To follow up such recommendation by whatever means may seem wise to realize greater unity and effectiveness among the churches of America, recognizing first, last and all of the time the right of the community to determine the nature and the form of church, whether denominational or otherwise, which it will attend and support.

"3. The executive secretary of the Community Church Workers of the U. S. A. shall be designated Community Church Secretary of the Home Missions Council and the Federal Council of the Churches of Christ in America, with the following responsibilities.

"a. Cooperation in the Five Year Program of Survey and Adjustment with particular responsibility for the adjustments to be made in local communities, following the survey, and shall be ex-officio member of the joint committee of the five year program.

"b. Participation in conferences and other educational programs looking to the cultivation of the cooperative spirit.

"c. Corresponding secretary of the joint committee on community churches."

Dr. King, of the Home Missions Council, was present in person and many of the points were cleared up in informal conversation relating to the freedom and autonomy of the Community Church Workers. The executive secretary will give only part of his time to the program of survey and adjustment, in order that the interests of the Community Church Workers may be served.

The final draft of the resolution was sufficiently cleared by discussion that it was adopted unanimously.

The executive committee elected M. W. Van Tassell of Camden, N. Y., to serve the coming year, as financial secretary of the organization, giving a part time service for two thousand dollars a year. This action was taken in the light of the treasurer's report which indicated that the receipts from sources other than two large donors had not been large enough to

give assurance as to the future of the organization. J. R. Hargreaves was re-elected for one year as executive secretary.

The executive committee appointed a literature committee composed of Messrs Eastman, Piper and Grove. It is the plan of this committee to secure in certain magazines of national publication articles on the community church and that these shall afterwards be reprinted as pamphlets. The plan of the committee includes a pamphlet on "The Why and How of Community Churches", a pamphlet on benevolences for community churches, and a booklet on "Outgrowing our Conflicts."

An important item of business was the creation of an administrative committee composed of five men which is to meet monthly or bi-monthly at its pleasure. This committee is empowered to act for the executive committee in the interim of its sessions, and keep in active touch with the work. This administrative committee is composed of Cliff Titus, Gilbert Counts, David R. Piper, Fred Eastman and Orvis F. Jordan. Three of these men are in the Chicago area and the meetings will be held in this area.

The matter of the next biennial conference was considered, and a committee was appointed to arrange for the conference. The church at Park Ridge, Ill., may invite the conference if the officers of this church feel that Park Ridge can

Two Million Lepers

of the world await the response of Christians to Christ's command: "Cleanse the Lepers"—Matt. 10:8.

PETE NO. ONE was a real pig, fed with corn by a Kansas school boy. Later it was sold, and the proceeds saved the life of a leper.

PETE NO. TWO was an iron hank, made in imitation of Pete No. One. It was fed coin in the back instead of corn on the ear, and it, too, saved the life of a leper.

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prepare for so large a gathering. A definite announcement will be made soon.

The members present at the North Canton meeting were Cliff Titus, Gilbert Counts, Oliver Weist, Carl Weist, M. W. Van Tassel, W. E. Grove, William Hoover, Fred Eastman, David R. Piper, Orvis F. Jordan, W. A. Cutler and R. E. Shields.

Much routine business was done for which there is no room in these notes. The reader may secure further information by writing the board members or the executive secretary.

Rallying Retreating Rural Churches

A significant conference of the rural church leaders of all New England was held at the Twentieth Century club, Boston, Jan. 28. The town and country department of the Massachusetts federation of churches arranged the meeting. Twenty-seven sectional and national leaders, including ex-Governors Fuller of Massachusetts and Spaulding of New Hampshire, and Drs. Kenyon L. Butterfield and Warren H. Wilson, issued the call. The six New England states are clearly an organic whole, the three northern being agricultural; the southern, predominantly manufacturing. This unity has been recognized by the Conference for Rural Progress, the Eastern States exposition and the New England council. Must not the religious forces do the same? The four-score who responded quickly proved that they were not mere theorists. Denominational secretaries, presidents of agricultural colleges and theological seminaries, pastors of federated churches or "larger parishes," all showed that they knew the facts, were doing things, and wanted to do more. "The church situation," as revealed by surveys like that recently taken in New Hampshire, might be "deplorable"; but that it is not hopeless was demonstrated by the actual achievements reported. One pastor had demonstrated poultry cooperatives and a blueberry farm. Another conducted a "Saturday school" which, through patient visiting of families of every faith, includes "100 per cent of the children" in its membership. Rural Secretary Kenneth C. MacArthur, of Massachusetts, besides aggressively pushing his field work and being often invited into other states, is pastor of a growing federated church and runs a farm of ten acres. These efforts are the more significant against the brightening background of an agriculture now on the up grade, in contrast with the situation in the west, or in the manufactories of New England. The discussions of the day resulted in the organization of a New England Town and Country commission, whose permanent membership will be delegations from the state federations of churches or equivalent organizations.

Seminary Students Declare for Union

Chicago is in point of numbers the greatest center for theological study in the United States, every one of the larger denominations having a considerable group of students. These form what is called the Interseminary Group, which holds meetings from time to time.

The Interseminary Group recently appointed a committee on Church Union. This committee brought in a report which was unanimously adopted by these young students for the ministry. The following is the text of their resolution:

"Whereas the movement toward organic union in the churches of Christendom is

rapidly gaining momentum, the committee wishes to emphasize the following significant facts:

1. That denominational dividing lines are serving a less and less useful purpose. The intensity of the competition between denominations cripples the efficiency and spiritual vitality of the church in most communities. The present denominational system seriously hinders catholicity of Christian fellowship.

"2. That the church is at present unable with united front to face the great national and international problems of today.

"3. That the increasing disparagement of Western Christianity on the mission fields where denominational conflicts are found, demands that a much more extensive organic union be effected.

"Therefore we endorse with hearty approval all agencies and movements working toward cooperation and unity; such as the separate efforts toward intra and inter-denominational union, the Federal Council of Churches, the community church movement, the Home Missions Council, Good Will forums, inter-church schools of religion, and all efforts toward inter-racial fellowship. The goal is not simply national but international union and ultimately and inevitably the democratic and organic unity of the Church of Jesus Christ.

"We therefore urge that all students definitely identify themselves with this movement so vital to the advancement of the Kingdom of God."

Winnetka Church Plans New Building

Judged from the standpoint of mid-week activities, one of the most active churches in America calling itself a community church is that at Winnetka, Illinois. This is a denominational type church connected with the Congregational denomination. A committee on constitution has been at work lately to further liberalize the plan of the church. It will be possible for people in the church to give to other than Congregational benevolences.

The church has adopted a plan for a new building and it is expected that this new building will be under way sometime in the near future.

Presbyterian Continue Pensions

William H. Elges, a Presbyterian minister of Fairfax, Oklahoma, became convinced recently that he wished to enter the ministry of a federated church. He wrote the pension headquarters of his

denomination asking them to declare a policy with regard to Presbyterian ministers at work in such churches. The question has been given an official answer by the pension department that if the federated church will keep up its part of the support of the department for the benefit of the minister, the minister may benefit by a Presbyterian pension. This is now the attitude of the Congregationalists and of the Disciples.

Iowa Correspondent at Mayo's


Our readers will miss the notes of our Iowa correspondent this month. He is at the Mayo institution at Rochester, Minn., where Mrs. Johnson is under observation. Mr. Johnson is editor of the town paper at Union and has faithfully sought to secure the news of the Iowa churches. He is a convinced community church man and a faithful worker. Our readers will join in the hope that very soon the present anxiety in his household will be over and that his family may be well once more.

Will Tour Europe and Palestine

Prof. Fred Eastman, of Chicago Theological Seminary, board member of Community Church Workers, will spend the next six months touring Europe and Palestine. In Chicago he spends much of his time in journalism in connection with the Christian Century, and with the Chicago Theological Seminary Register. We think we recognize his facile pen in an editorial on the community church in the Christian Century of March 28.

Will Run for Mayor

Samuel R. Guard, treasurer of the Community Church Workers, will run for mayor of Park Ridge this spring. This is



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not the result of personal ambition. A group of a hundred men invaded his home, and insisted that he run upon a platform pledging him to non-partisanship, and in behalf of the city manager form of city government. The political campaigns in Park Ridge have often been conducted in a way to befog public intelligence, and to estrange neighbors. It is believed that Mr. Guard will conduct a clean campaign. He is known to many of our readers as the lay preacher of the Little Brown church of former days, a radio broadcast.

Elect Officers and Have Annual Reports

Community church, of Grandview, Ia., held its annual business meeting recently and elected officers. The present membership of the church is 228. The Sunday school enrolment is 260. The Methodist church of the village, which was deeded to the community church, was enlarged at an expense of \$10,000. All of this money has been paid in except \$2,127, and this has been pledged. The Sunday school now has graded lessons. The pastor preaches a junior sermon and about twenty boys and girls remain for it. Holy week services were held by the minister.

Good Ingathering at Easter Time

Park Ridge, Ill., community church had chairs in the aisles four of the five Sundays in March. Sixteen children were received on profession of faith on Palm Sunday and 23 adults by transfer on Easter Sunday. Three services were held on Easter morning to accommodate the people, these being held at 8, 9:30 and at 11. The local Masonic bodies were in attendance at the 9:30 service. An interesting feature of the church life these days is a series of lectures to an adult class on the psychology of religion given by Prof. Stevens, of Northwestern University.

Information on Federated Churches

The United States government has bulletins both on the federated church and on the independent community church. The following are the number of people of different denominations who are in federated churches: Congregationalist, 20,152; Methodist Episcopal, 13,861; Presbyterian U. S. A., 9,061; Baptists North, 5,375; Methodist Episcopal, South, 1,312; Presbyterian U. S., 1,087; Universalist, 1,080; Christian, 831; Disciples, 732; Unitarian, 644; Not reported above, 5,842. Are these figures to be used as indicating the relative interest in the practice of Christian union? If so, they have many surprises for us.

Closes Pastorate at Warren, Ariz.

Following a pastorate of two and a half years J. V. Bloom, of Community Church of Warren, Ariz., resigned the pastorate and closed his work March 31.

During this period the church has paid off debts due to previous current expenses furnishings of building, the final payment of church building mortgage note, and also mortgage due on the parsonage to the presbytery of Southern Arizona. The presbytery deeded the house to the church on the payment of this mortgage.

The church is entirely independent of denominational affiliation. It is situated in the Warren mining district, a district that includes Bisbee, Lowell, and Warren.

Mr. Bloom has been actively connected with the life of the district. A member of the Chamber of Commerce, director of the Red Cross unit, and the local Welfare Association. He was at the time of leaving, president of the Ministerial Association. Was instrumental in getting the co-

operation of five churches, including his own, in a school of methods, for the training of Sunday school teachers, the school being fully accredited with the International Council of Religious Education.

On the Monday of his last week the ministers and their wives, of the entire district met at Community Church where a farewell breakfast was given to him and Mrs. Bloom.

Improve House of Worship

Cleanliness is next to godliness they say. At Washington, Mich., the community church has recently cleaned up the house of worship, and laid a new four hundred dollar carpet through the tireless efforts of the Ladies' Aid.

New Building Must Come at Whitewater, Kansas

The pastorate of B. W. Sinderson is not yet a year old at Whitewater, Kans. But a building project is under way and architects' drawings will be complete within a few weeks. The Federated church now has trustees who are receiving custody of the various denominational properties which are in the federation. Reformed church and the Lutheran church are now arranging for such transfer. The minister was his own evangelist in some pre-Easter services. O. E. Moore led the music.

New Federated Church at Ralston

There is a new Federated church at Ralston, Okla. The news item is contained in a letter which tells of an address at the dinner of this Federated church given recently by Wm. H. Elges, a nearby Presbyterian minister. The pastor of the church bears the cognomen of Selby, but his initials are not at this time in the Community Churchman office.

Is Leader in Religious Education

A. C. Schue, pastor of Union church, of Tekonsha, Mich., is prominent in his county organization of religious education. A recent county convention was held in the Baptist church, at Marshall, Mich. As superintendent of the young people's division he gave a report on this phase of the work. He also introduced some speakers to speak on the problem of the church with young people. A pastor spoke on the set-up for "win-my-chum week."

New Pastor at Avon

The Federated church at Avon, Ill., has called as its pastor William J. Arms. Mr. Arms is a Universalist minister from Detroit, Mich.

Former Community Pastors Move

Ray W. Barber, formerly pastor of community church at South Bend, Ind., held a short pastorate with a Congregational church at Big Rock, Ill., and is now off to a Congregational church in California. He has been studying at the University of Chicago. Another community church minister to move is Thomas Grav, formerly pastor at Franklin, Indiana. He has been located with a Congregational church at Mound City, Ill., and now goes to another Congregational church at Dupon, Illinois.

Model City Develops Church Competition

When Atascadero, Cal., was a young city one of its boasted features was the fact that it had but one church, the Federated. This was an independent federation of individuals rather than a federation of denominations. The Christian Scientists later established a church. Then the Dis-

ciples started up. Now a Baptist minister announces services in a dwelling house "for Bible reading Christians." The Federated church remains, however, the leading church of the community. A women's missionary society organized last fall is making very good progress.

Iowa Church Secures Pastor

Corning Federated church, composed of the Presbyterian and Congregational churches, on April 22 will hold a special celebration in honor of ten years of successful federation. The three pastors who have served this church include W. C. Milcs, deceased; James E. Congdon, Presbyterian; and L. C. Schroeder, Congregationalist. N. E. Lamblay, Congregationalist, of Cherokee, Iowa, has just been called to the field and will begin work Easter. This church, although in a town of 1,800 which has three other Protestant churches and one Catholic, has a membership of around 300. Many of the high school teaching staff are active in this church.

Church Consolidation in Ohio

The movement toward eliminating the over-churched village proceeds apace in Ohio. A recent issue of the Ohio Christian News, organ of the State Council of Churches tells the story in this fashion:

"Some of the 90 consolidated churches in Ohio are mentioned as examples of the various types of combinations that work out successfully.

"At Vermilion, Erie County, and at Twinsburg, Summit County, Methodist Episcopal churches disbanded, and their members joined the local Congregational churches. At Mohican, Ashland County, the Methodists also withdrew, leaving the field to the Reformed Church.

"On the other hand, the Methodist Episcopal Church at Streetsboro, Portage County, represents a larger merger of Methodists, Presbyterians and Baptists, while that at Ontario, Richland County, received local Presbyterians and United Presbyterians into its membership when these denominations yielded the field in the interest of unity.

THE UNION CHURCH

IN THE

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Write for Information

"Many of the "federated" churches in the state, in which merging denominational groups retain their former denominational ties, but form a single congregation for all local purposes, the following combinations are found:

"At Aurora, Portage County, Congregational and Disciple; at Apple Creek, Wayne County, Presbyterian and Methodist; at Brownsville, Licking County, Presbyterian, Methodist Episcopal and Methodist Protestant; at Chagrin Falls, Cuyahoga County, Congregational and Disciple; at Frederickburg, Wayne County, two federated churches, one composed of Methodists and Presbyterians, and the other of Congregationalists and United Presbyterians; at Garrettsville, Portage County, Baptist, Congregational and Disciple; at Green Center, Trumbull County, Methodist Episcopal and Disciple; at Lenox, Ashtabula County, Congregational, Baptist and Methodist Episcopal; at Olmsted Falls, Cuyahoga County, Methodist Episcopal and Congregational; at Rugles, Ashland County, Methodist Episcopal and Congregational; at Solon, Cuyahoga County, Presbyterian and Disciple; at North Jackson, Mahoning County, Disciple, Presbyterian and Reformed; at Barberton, Summit County, Presbyterian and Reformed; at Bath, Summit County, Congregational and Disciple.

"Still another type of union has been effected at several places, Dr. Lamb pointed out, where the merging congregations have dropped all former denominational ties and formed a new congregation of a denomination not formerly present in the community. He cited these instances:

"At Dublin, Franklin County, Methodist Episcopal, Christian and Presbyterian churches united and became a Congregational Church.

"Presbyterian churches were formed in the same manner by United Brethren and Methodist Episcopal groups at Galloway, Franklin County, and by Baptists and Congregationalists at Pierpont, Ashtabula County.

"Personalities, property rights, affection for familiar buildings and such other factors are greater obstacles to consolidation projects than denominational differences of doctrine," it was commented.

"In fact, doctrinal points seldom interfere seriously. And these other obstacles become less significant as people come to understand that the church is a means to an end, rather than an end in itself, and that effective service to the community is often impossible until the churches consolidate."

Federated Church Runs into Difficulties

The Federated church, of Barnveld, Wis., founded under the guidance of the state commission of the Home Missions Council, has run into difficulties this winter. The difficulties have been aired in the secular press and at a distance one may not wisely form an opinion as to the situation.

Recently the state commission of the Home Missions Council sent in a committee to adjust the difficulties. This resulted in the following recommendations among others:

"1. That the Congregational organization of Barneveld, and the Hyde organization deed their property to the Wisconsin Congregational Conference, in order that these properties may occupy the same status in future considerations as the Presbyterian.

"2. That the United Church proceed at once to choose the denomination with

which it will affiliate. (In view of the history and origin of the present denominational groups, the Committee recommends consideration of Presbyterian affiliation.)

"3. That the three properties and the membership comprising the groups connected with said properties, be transferred to the new organization as soon as it is completed."

The pastor, Ralph V. Austin, though himself a Congregationalist, has met with opposition in the Congregational camp. He is a young man with Yale training who was formerly a Disciple. He has offered to retire from the field if that was best, but that does not seem acceptable to a large section of the United church.

In case the work is placed under denominational supervision, it will be interesting to follow subsequent events in Barnveld. In many of these matters we are yet in the experimental stage and each experiment helps to build the ultimate program for the over-churched communities.

Table Grove Church Calls a Pastor.

At Table Grove, Illinois, three churches were consolidated last year under the leadership of the Community Church Workers. Since then the church has been getting organized and has been looking for a minister. A decision has been reached to call Fred Nichols, who until recently was pastor of Bethany Christian church of Lincoln, Nebraska. Mr. Nichols was educated at Eureka College and later took a B. D. degree at Garrett Biblical Institute. He was formerly minister of the Christian church at Table Grove, and it is a compliment to him that the people of three churches are a unit in wanting him as their pastor.

Pulpit Supply Function of C. C. W.

The Community Church Workers' office, in charge of J. Robert Hargeaves, of Park Ridge, Ill., is the place where ministers and churches are brought into contact. Correspondence relating to this interest is referred to him.



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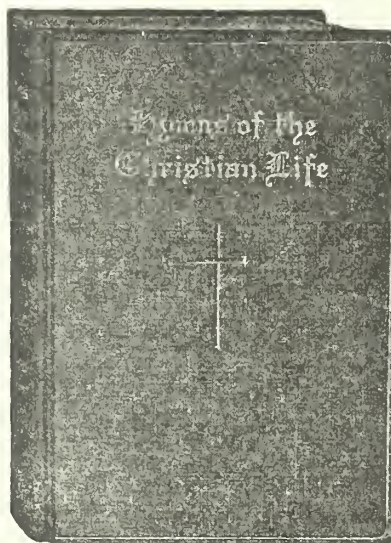
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CHURCHMAN**

A JOURNAL OF CHRISTIAN UNITY

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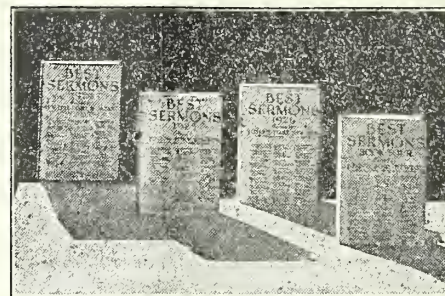
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THE PRESIDENT AND PROHIBITION

By Alva W. Taylor.

So far as the purely executive and legal aspects of prohibition enforcement are concerned the program of President Hoover promises well. Attorney General Mitchell announces that there will be no spectacular raids or spurts but a steady grind of legal machinery. He sagely remarks that adequate enforcement is a thing of years. He might have added that it is also a thing of militant, convinced, out-spoken leadership on the moral as well as the executive side. The administration is making a fine start on the administrative side. It will endeavor to make court procedure more effective, to improve the personnel of the enforcement officers, to discover the weak spots and thus to strengthen the law and to keep the methods of enforcement above reproach. One thing more we need—and that is the militant, out-spoken advocacy of prohibition by the president. It is not enough to say "I wish it to succeed". That phrase sounds too much like "I do not choose to run". It lacks militancy and moral conviction. The success of prohibition will depend upon the moral passion of both the citizenship and the officials. The churches can renew the moral passion in the citizenship if they can have a chief executive who gives them the challenge. Public opinion reacts to the challenges of White House leadership as Roosevelt and Wilson proved. The one great moral question facing the Hoover administration is prohibition. We look to the White House for that impassioned moral leadership that will arouse the moral forces of the nation.

Enforcement Depends Upon Aroused Sentiment

The heart of President Hoover's declaration on prohibition enforcement lies in these words "The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transaction with illegal liquor. Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violator of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal." Yet when an effort was made to get the National Temperance Council to say exactly the same two years ago they refused lest emphasis upon this would be taken as a letting down of demand upon federal prohibition officers.

Make Buyers as Guilty as the Bootlegger

Dry forces in the legislature of New Hampshire are for the third time attempting to get a bill enacted into law that will make the liquor buyer equally guilty with the seller. In the last two legislatures it was defeated

by a narrow margin. The governor of the state is supporting it and the dry forces look for success this session. By every rule of logic, the man who purchases bootleg liquor is a co-law breaker with the bootlegger. Morally speaking he just as deliberately conspires to break the law as does the man who sells it, and it is only just that he should be made legally as guilty. The whole bootlegging business rests on the willingness of citizens to purchase. When the conscience of the country puts the man who buys liquor and the woman who serves it to her guests in the same category as the lawless bootlegger, we will have identified law with morals in the matter of prohibition enforcement.

Too Severe Penalties May Defeat Conviction

The Jones bill signed by President Coolidge as one of his last official acts, permits penalties for liquor selling up to fines of \$10,000 and five years imprisonment. Such sentences are not mandatory but may be assessed. The design is to make penalties so severe that they will deter the bootlegger. The problem prosecutors will have to face is that of securing jurors who will convict when the penalty may be made too severe. An ultra-dry jury would convict but one upon which sit men who are not dry will vote acquittal in face of proof of guilt rather than see such penalties administered. Recently twelve men who admitted their guilt were acquitted by a jury after the judge had given a specific charge which, with the evidence, could mean only conviction if the jurymen acted upon law and evidence. There was no question as to either the facts or the law but the jury refused to convict. It is not so much the severity of the penalty as the quickness and sureness of justice that discourages law breakers.

Keep Enforcement Inquiry On Prohibition

Congress has voted a quarter of a million dollars to the president for his inquiry by special commission into the Volstead act and its enforcement. We hope he will confine the inquiry strictly to prohibition instead of broadening it to cover the whole question of law enforcement. The entire scope of criminal procedure needs such an investigation but the issue of prohibition enforcement is so specific and that of criminal procedure so general that we should like to see two commissions instead of one, thus focusing attention upon prohibition enforcement. The inquiry will not include the question of the feasibility of the 18th amendment and national prohibition but only the methods and processes of enforcing it. There is nothing sacro-sanct about the Volstead law. Experience has doubtless demonstrated some weaknesses and should point ways to their remedy. The fact remains that it will always be difficult to enforce prohibition where public sentiment runs strongly against it as a law. More even than changes in law and court procedure do we need a revival of a temperance passion on the part of the Christian citizenship of the country.

Wet Sob Stories

The case of Mrs Etta Miller, who was recently sent to prison for life from Detroit, under the Michigan law im-

posing life sentence for four convictions, has furnished an illustration of the type of crooked propaganda used by the wets. The Detroit Times said "Grandma Miller made the mistake of violating the 18th amendment and she also made the mistake of being poor." Her case was represented as that of a poverty-stricken parent of ten children seeking to make a livelihood. The facts are that she has been the mother of ten children, only four of whom are alive, three of them married and the other being supported by the state. She has been a persistent and continual bootlegger, convicted only four times but in trouble with the law innumerable times and when last arrested had a twelve year old girl serving bootleg drinks to her customers. Commissioner Doran reports that fifteen bootleggers have been killed by prohibition officers seeking to arrest them and that seven of the officers have been killed by the bootleggers in the last fifteen months. It would be a little more than human if all prohibition officers were guiltless of mistake in arresting law-breakers who are handy with the trigger but it is doubtless true that prohibition enforcement officers rank as high as any other group or type of police.

Edison Thinks Prohibition a Success

"The prohibition laws are reasonably well enforced. I think we have about a 60 per cent enforcement, which is rather higher than the enforcement of many laws. We can never expect a 100 per cent enforcement of the prohibition or any other laws. It should not be difficult to raise the enforcement to 80 per cent. In that case we should have a sober nation. We have a fairly sober nation today—so much so that the European nations which are not sober are beginning to get very much worried. They already find that they cannot compete with us and are taking steps to regulate the sale and consumption of liquor. It is a serious problem in Great Britain. If we get an 80 per cent enforcement no country anywhere can compete with us in anything. Seeing what a sober nation can do is indeed a noble experiment, and one that has never yet been tried. For there never has been a sober nation. In these days there are so many things to do that it is not necessary for an idle man to turn to drink. We are steadily developing to a point where drinking will not fit into any of our programs in or out of the shops."

SEVEN THAT MAY SOON BE ONE

By George W. Hinman.

Recently a very important meeting was held at Guayama, Porto Rico, to consider the project of organic union of the Porto Rican churches. Superintendent Mohler of the American Missionary Association wrote in advance of the meeting: "I hope that we may be able to make history there." In a later letter he says: "Representatives were present from the Baptists, Methodists, Disciples, Christians, United Brethren and Congregationalists. The Presbyterians had shown real interest, but for some reason did not come. The Congregationalists, United Brethren and Christians were ready to take action. The Baptist general missionary said he was glad to see the movement toward union of all churches on the island, though personally the only basis he could accept was baptism by immersion. The Disciples and Methodists showed enthusiasm in the meeting, taking part, though not officially authorized by their churches.

"Two committees were appointed—one to draw up a statement on Doctrine and Discipline, and another to look up the properties and make recommendations in regard to titles, etc. The matter is ready to go to the churches and to the mission boards. Herewith I am sending you the bases of the proposed organic union."

A single paragraph from this document shows its prophetic character. The preamble reads:

"Desirous of translating into reality the glorious purpose of Christ that all might be one body in Him and interpreting the supreme aspiration of the Evangelicals of Porto Rico to organize a Christian church in accord with the characteristics and background of the Porto Rican people; considering that by this means we may establish a united front which will resist and combat with greater efficiency the forces of evil till their complete conquest by the establishment of the Kingdom of God upon this island; believing that the small size of the territory in which the denominations are developing does not guarantee the existence of more than one organization which can federate all of them, making the work more efficient and economical, and giving the impression to the people among whom we work that the Church of Christ is one and not many as up to now has been believed, we have decided to cordially recommend to the churches to accept and put in

practice the following bases of union." There follow specific plans for actual unification of the work of all the constituent bodies in the present Evangelical Union.

This promising movement toward organic union grows out of a continuous history of cooperation from the beginning of the work thirty years ago. Seven leading denominations have developed their programs with denominational zeal and yet with due consideration for each other, and for the larger interests of the one essential Christian fellowship. They divided the territory so that each became responsible and solely responsible for the area assigned. The island is small and it seemed inevitable that migration from one part of the island to the other would eventually create interdenominational problems.

Wisely, therefore, they organized what is known as the Evangelical Union, where accredited representatives sit down together and agree upon all matters that might otherwise cause difficulties. The members of this Union are Baptists (Northern), Christians, Disciples, Congregationalists, Methodists, Presbyterians and United Brethren. Episcopalians and Lutherans while not parties to the comity agreement have always maintained most cordial relations with the Evangelical Union.

These denominations maintain a seminary where ministers of all churches are prepared, favorably located just opposite the campus of the University of Porto Rico. More than one hundred ministers prepared in this seminary are now directing evangelical work in Porto Rico, Santo Domingo, Cuba, Venezuela, Colombia and even among Spanish-speaking people of New York City. There are thirty-four students enrolled in the seminary this year, representing seven denominations and five different countries. Among them are eight Baptists, three Congregationalists, eight Disciples of Christ, four Methodists, eight Presbyterians, two United Brethren.

Under the auspices of the Evangelical Union is published the "Puerto Rico Evangelico," the official organ of all the seven churches represented in the organization. The effect of this union effort which produces from one institution its ministers and from one press its literature could not easily be overstated. The good effects of co-

operation in Porto Rico have been so evident that the most skeptical would find great difficulty resisting the force of this practical demonstration.

In Porto Rico the evangelical church has come to occupy a position of great influence in the life of the people, and is counted on to take the leadership in every form

of Christian service. Where a few years ago religious prejudice closed the doors against the participation of a native evangelical minister in civic affairs, his services are now so sought after that there is constant temptation to step aside from the primary object of his life which is the preaching of the Gospel.—The Congregationalist.

THE KIND OF A CHURCH I WANT

By Ben W. Sinderson.

An article which appeared in the March issue of "The Community Churchman" under the above title has prompted me to express my own opinion on this subject. I am not so much concerned with the physical and institutional aspects of the church as I am about the spirit that pervades the church. Give me a man whose heart is right and I am confident that every act of his life will reflect the glory of God. This is also true of the church.

First of all, I want the kind of a church that will rightly respect the high office of the ministry. The chief task of the ministry is to act as God's spokesman. He is concerned about the spiritual interests of his people, and the on-going of the Christian cause. He must have time for the preparation of his messages, and be spared of the burden of smaller tasks which could well be performed by laymen. If members of the church would expect and encourage the minister to bring stronger messages, he would eagerly respond; but he cannot be a messenger boy for the entire community during the week and enter the pulpit on Sunday confident and conscious of his high office. The average minister does not care to be looked down upon or looked up to, but he does want a fair chance to be worthy of his mission.

In the second place, I want the kind of a church that can run itself if I am not present. Many of our strong churches, and all of our weak churches, suffer depression when they lose their leaders, because the members do too little and the minister is called upon to do too much. It is not right or necessary to expect the minister to assemble every departmental meeting of the church, and then suggest and carry into force needed plans. Recently I presented some plans to my church board. One member responded in the following manner; "That is not our concern. We have hired you to do what you think best, so go ahead and do it." But it could not be done for it was not a one man job. It is time for us to see, that a family is unruly when the father is away, or a business collapses when the boss is on a vacation, or a church dies when the pastor is not cracking the whip. These cannot possibly do the right kind of work even when the leaders are in actual control.

Thirdly, I want the kind of a church that will consider its organized life subsidiary to the Kingdom of God. H. R. L. Sheppard contends that this change must come about in the church if the Gospel Ship of Good Tidings is ever to "right" itself. I agree. Church people's first love is a personal relation to Jesus Christ and a passion for the Kingdom of God; and if they have this they will not want for a well equipped building, a sane program of religious education, and all of those physical aspects of the Christian fellowship that reflects prosperity and progress. The church was founded, has been maintained, and will be saved by those who put the Kingdom of God first.

Thus far I have said nothing about finances or salaries. This matter is entirely aside from my chief interest, for I sincerely believe that if a church will truly love and serve God it will also pay its minister, and this ap-

plies to both rich and poor congregations in rural or city communities. Therefore, I do not care what vocation a man follows so long as it is honorable, and I do not care what kind of soil he walks on or derives his living from if he will only recognize that "the earth is the Lord's and the fullness thereof." I only ask that he be a Christian and that he carry his Christian principles into the church.

I have not yet found this kind of a church, and I do not know whether I shall. I think that it is possible to build such a church from the foundation up, but I well know how difficult it is to change a church that is steeped in traditions and follows age-long practices. I do feel, however, that if all churches were of this type there would be no over-churching, and that any community on any continent would be a desirable field.

If I can find such a church in the course of my ministry I will be the happiest man in the world.

CATHOLICS AND METHODISTS

The census tables of the United States government relating to religious denominations would yield a world of wisdom to religious leaders if given a critical study. The comparative figures for the Roman Catholic church and the Methodist Episcopal church are interesting. The former averages almost exactly one thousand members to each congregation, 18 per cent being under thirteen years of age. The Methodist Episcopal church averages 155 to a congregation, with 8.8 per cent under thirteen years of age. This helps to explain the large audiences at a Catholic church; the average church has seven times as many members.

It costs the Catholics \$47 per member to house their congregations, while the Methodists pay right around \$100 per member for the same purpose. But it is notoriously true that the Catholics are better housed than the Methodists. The Protestant sect in competition with numerous other protestant sects operates under greater handicaps.

The Roman Catholic church has made a twelve per cent gain during the past ten years while the Methodist Episcopal church has made a gain of ten per cent. The former church grows by insisting upon large families and by developing a system of education to teach the children born into Catholic families. The gains to Catholicism by conversion are negligible. The Methodists have depended upon emotional evangelism, and only more recently have they turned to the educational method. Once the large Roman Catholic growth was attributed to immigration, but under the restricted immigration of recent years, it may be doubted that immigration has helped the Roman Catholic church very much more than it has the Methodist church.

In the Catholic church there are 93 males for every 100 females; in the Methodist church, 66.8. The superior hold of the Catholic church on men is a marked fact.

All of which indicates that the Roman Catholic church, loaded down with medievalism, is able to carry on successfully because it lacks the handicap of competition with a similar organization.

EDUCATIONAL LEADERS OF PLAY

By Weaver Pangbum.

One of the most unique schools in the world will graduate its third class in New York the end of May. It is the National Recreation School conducted by the Playground and Recreation Association of America. The twenty young men and fourteen young women are ready for appointment to recreation positions with municipalities, churches, settlements and other organizations conducting recreation programs.

All the students are college or university graduates who have added to their natural fitness for recreation leadership the thorough, practical training and field work of the year's graduate course at the recreation school.

The school curriculum consists mainly of practice work. Students learn how to give leadership in a large number of games for persons of all ages. They learn life saving and how to teach swimming. They study lighting, staging, costuming and the presentation of plays and pageants. They write news stories, make speeches, study printed matter and other mediums of influencing public opinion. These activities illustrate the non-theoretical character of the course. For their use they have the magnificent equipment of the Heckscher Building in which the school is located and the outdoor facilities of Central Park.

Instructors in the school have been gathered from among the most able teachers in universities and colleges and from the ranks of leading administrators of public recreation. In the group are Dr. William Burdick, director of the Playground Athletic League, Baltimore; Miss Dorothy Enderis, director of recreation in the public schools of Milwaukee; Professor A. G. Arvold, founder of the Little Country Theatre, Fargo, North Dakota; George E. Johnson, of Harvard University; John Nolen, city planner, Cambridge, Mass.; A. E. Metzdorf, Y. M. C. A., Rochester, New York; and George E. Dickie, former superintendent of recreation in Oakland, California, who is managed of the school.

One of the school's graduates was employed last June by a city of about 60,000 to demonstrate the value of playground and recreation work. For the remainder of the year, he was allowed only \$300, other than his salary, to conduct his program. One of the first things he did was to teach a recreation course at the university located in the city and to use his students as volunteer workers. This enabled him to operate five playgrounds, to organize baseball and athletic leagues, and to carry through other types of activities. In all he secured the help of thirty-eight volunteer workers.

Since he arrived, a bond issue of \$750,000 for parks and playgrounds, which had been brewing, has been passed and he has been allowed a budget for 1929 of \$12,000 for activities alone.

A young woman was employed in a state reformatory to conduct a recreation program financed for a year by a friend of the institution. So successful was her demonstration that it resulted in a state appropriation to carry on the work permanently.

Although the students have been recruited and trained with public recreation primarily in mind, the personnel department of the P. R. A. A. is glad to cooperate with churches and other institutions in suggesting the names of these graduates for suitable positions outside the field of public recreation.

BISHOP CHARLES H. BRENT—**EVERYBODY'S BISHOP**

To be a bishop and yet never to become a mere ecclesiastic or to forget that he was brother to the humblest Christian, or non-Christian, for that matter; to have the authority to command within a wide area, yet to have the grace which enabled him to persuade within a still wider; to move among the mighty without letting them embarrass him and among the lowly without embarrassing them; to put aside the offer of comfortable and dignified offices to labor for a humane cause in a remote spot; to be loyal to his church and yet to be unfettered by it and to become an ecumenical churchman and his church's great gift to the cause of Christian brotherhood in our time—this was, in brief, the career and the achievement of Bishop Charles H. Brent, who died in Lausanne on March 27. Canadian by birth and training, he became American in loyalty and cosmopolitan in sympathy. As bishop of the Philippines for fifteen years he engaged vigorously and effectively in the fight against the international opium traffic. During that period he thrice refused bishoprics which were considered notable promotions, because he preferred to stay in Manila and fight opium. He was chief of the American chaplains during the world war, bishop of western New York, and later bishop in charge of Episcopal churches in Europe. His interest in the cause of peace made him a champion of the league of nations and the world court. His most notable service to the church universal was his work in connection with the organization of the Lausanne conference on faith and order, of which he was president. He died too soon, at the age of 66, and still in the harness, on the eve of starting on a tour of friendship and good will among the eastern churches. But he could not have died at a more fitting place than in Lausanne, the city which saw the great event which marked the culmination of his work and whose name has become a symbol for that interchurch fellowship which he did so much to advance. There is something obviously fitting in allowing the bones of this man to find sepulcher in the Swiss city where the pilgrimage of his soul came closest to realization.—The Christian Century.

There are 50,000,000 people in America without library service. Of these, 47,000,000 live in rural communities. The American Library Association believes that rural dwellers should have equal privileges with those who enjoy city libraries, and through its Library Extension department it is working to promote library service for people in the country or in small towns now without free book privileges.

The activities of agencies working for rural community betterment, almost without exception, increase the need for books. Boy Scouts have their interest stimulated in out-door life, athletics, etc., and the natural result is a demand for reading matter on those subjects. The boys' and girls' farm clubs increase the interest and curiosity of these young people in all that books offer on their activities. The radio with its talks to farm women on homemaking and domestic science creates a desire for books on interior decoration, home-furnishing, needlework, and kindred topics. The farmer himself has learned that scientific research has much to offer him in methods for increasing the fertility of his soil, in combating insect pests, cattle diseases, and other farm problems. He needs books.

Notices of churches and ministers are inserted for \$1.75 per issue.

EDITORIALS

THE FUTURE OF THE COMMUNITY CHURCH WORKERS

The Community Church Workers is no longer an "out-law" organization. Whether this is gain or loss remains to be seen. Sometimes so-called "outlaw" organizations have enjoyed a freedom and an initiative denied to other organizations safely within the fold. But time will tell.

Arrangements are just about completed for the formal confederation of the Community Church Workers with the Home Missions Council and the Federal Council of Churches, so far as these organizations work at the task of reducing over-churching. The three organizations have appointed a joint commission of nine men, three for each organization, which will meet in New York at periodic intervals to plan joint action in behalf of community churches.

The Community Church Workers does not in any way abandon its autonomy, but agrees that its secretary shall be also a Home Missions secretary to follow up the Five Year Program of Survey and Adjustment that is planned by the Home Missions Council. The joint commission will work on the problem of providing suitable missionary projects for community churches. And the recommending of pastors to community churches will clear through the office of the joint commission.

There are manifest advantages in the plan. In this age of cooperation, it is undesirable that too many agencies should work independently at the same job. World peace and prohibition, for instance, suffer by reason of divided leadership. The whole genius of the Community Church Workers has been cooperative. It could scarcely refuse to cooperate when invited to do so. Though invited to cooperate with an organization which in the past has been opposed to independent churches, and which has been cold toward federated churches preferring the denominational church, the Community Church Workers has been able to secure a working agreement by which the local community shall in the last analysis determine the mode of its own religious organization. The Community Church Workers contains in its organization men of every type and this agreement is consistent with its past record.

Without any doubt, the promotion of missionary zeal among these churches will be good for the churches and good for Christianity. At a time when missionary receipts are falling off, it would be an especially welcome reinforcement to have community churches take up the burden at certain points.

There is a chance for real missionary statesmanship in this connection. There is an abundance of union work on foreign fields that might be committed to community churches and arouse genuine enthusiasm among them. The Home Missions Council will miss a great chance if it does not offer these churches bona fide union projects on the home field. Should community churches be invited to contribute to home mission funds which perpetuate the division of the church and the perpetuation of the denominations, the reply of the churches would be cynical. But one may expect greater wisdom from the present leadership of the Home Missions Council.

The need of securing good pastors for community churches is paramount. Not a day passes but that The Community Churchman is asked to perform this service.

It should not be left to a newspaper. It is a responsibility that The Community Churchman is not prepared to carry though through the years the editors have done what they could at it. One wonders if any national organization can do this properly, even the new commission. Only state federations which know churches and ministers more intimately can perform this service satisfactorily. But at present efficient state federations are found in only a few states.

The hazards of the new relationship lie upon the surface of things. They were manifest in the first proposals which involved a proposed absorption of the Community Church Workers by the Home Missions Council, budget, secretary and all. This would have left the direction of the community church movement in the hands of men outside the movement. And the result of this any one might easily guess. Hundreds of community churches with the most popular religious cause in America would not long tolerate such a situation. The death of the Community Church Workers would have been followed at once by the organization of some other society that would be directly responsible to the people of the community church movement and representative of their ideals. So long as the three organizations are autonomous and cooperative, there may be much gain, but should the time ever come when the Community Church Workers should become a fiction, a shadow, or even a weakling, the cooperation would cease to affect the community church movement.

Individual members of the Community Church Workers have stated frankly that they have a different philosophy than do the home missions secretaries. The latter frankly want to perpetuate denominationalism while reducing its wastefulness and unbrotherly tactics. The men in the Community Church Workers have stated frankly in public meeting their belief that denominationalism in America is about done for. They do not want to work for a perpetuation of denominationalism. This difference of view-point looks serious. Yet it is possible that in many a local situation both groups may want the same thing done. There is no need on either side to erect any absolute goal for church development. In case both groups are frankly experimental, the laboratory of life will decide the issue. Are they?

The hundreds of independent churches, and to a certain extent many federated churches, are exceedingly skittish about entanglements. The interference in the life of the local church by outsiders has sometimes been helpful, but often otherwise. Ministers have sometimes been catalogued by their ability to raise money for the big funds, and not for their service to their community. They resent this. And churches have been regarded as an orchard from which the apples of big funds were to be picked rather than as gardens of human beings with souls to be developed. Some churches will want an affiliation such as may now be provided through the Home Missions Council. Others will continue to glory in their independency, though they do not mean by that a refusal of cooperation in many great enterprises.

Personalities will have much to do with the new relationship. The secretaries have no easy berth. They will have to be true to their constituencies, and yet exercise a prophetic leadership, if they hope to make the new cooperation a success.

The mechanics of church life are of less importance

than certain human values. It is less important what kind of a local church a town has, than that this church should see itself as a servant of man. The big thing in the community church movement is not any idea of organization, but a point of view that makes Smithville with its immortal souls and its community needs a place where the gospel of Christ may be put to work. The gospel began at Jerusalem and then went out to all the world. It must be ever so. Only with a strong home base in communities Christian in all their relationships may Christianity hope to face the major problems of the new age.

We wish the new arrangement well. It has much to commend it. But our mood is frankly experimental. Unless we see the readjustment of church situations in villages speeded up, and the churches brought to a greater efficiency, we shall call the new thing a failure. It may fail through red tape and through lack of vision. But it has our vote to succeed.

WHAT IS HAPPENING TO THE CHURCHES

The annual church statistics published by the Christian Herald are out and they show an unusually large gain of membership in the churches. The total gain reported for the year is 1,115,000. The Baptist group of churches, composed of fourteen denominations leads with 375,842. The Roman Catholics follow with 360,153 and the Disciples group of two denominations is third with a gain of 173,093, far and away the largest part of which is in the anti-organ section of the denomination known as the Church of Christ, with churches chiefly in southern states. Only three of the commonly known denominations reported losses, the Evangelical Synod of North America, the Evangelical church and the Friends.

An analysis of the statistics does not reveal that on the whole the rate of gain in the South was considerably larger than in the North. A group of the leading northern churches reported a gain of 82,403 while the southern branches of the same denominations reported 76,618; a percentage of 2.016 for the northern group and of 2.295 for the southern. The northern churches occupy many industrial cities where the rapid shift of population is unfavorable to church gain. The evangelistic spirit is probably more ardent in the southern group.

The most striking lesson from the statistics is to be found in a comparison of the relative efficiency of two radically different types of church government. Seven denominations which use bishops had a total gain of 69,064 or .7224 percent while six denominations with congregational church government had a gain of 534,848 or a percentage of 4.580. That is to say the rate of gain in the denominations with congregational government is more than six times that in churches with bishops. This helps to answer the question, Are the highly organized ecclesiasticisms worth what they cost? They not only cost a lot of money, not shown in the statistics, but they also show a much lower rate of gain.

One is surprised to find the immersionist denominations making the most rapid growth of any in the entire group. The intensity of conviction in these groups and the practice of proselytism on the part of some of them has proven efficient in the building up of denominational strength.

While this rapid growth is going on, the Literary Digest has a most discouraging report of the decline of interest in missions. The Disciples of Christ report a retrenchment of \$275,000 in two years, these figures to be reduced somewhat by a self-denial drive that is now on to improve the figures before the end of the year June 30. Disciples conservatives would like to make these figures

indicate that the United Christian Missionary Society is too liberal in its policies, but there is a corresponding decline in other denominations.

Unfortunately there are no comparative figures on church attendance. Most pastors would say that new members are coming into the churches at a satisfactory rate, but that the attendance at services is much lower than in previous years. Many pastors would report an increased attendance at small group meetings mid-week, and a decline of attendance at preaching services.

There is nothing in the figures to warrant the pessimistic conclusions of magazine writers that the churches are suffering a sorry decline. Church life is going through a period of rapid change. The radio and the automobile contribute to this change in a most marked degree. But there is nothing to indicate that America is abandoning the Christian religion. It may be true that people do not take their religion as seriously as in former years. This is part of the back-wash of the post-bellum times when the morality of the military camp has laid hold on millions of people.

MOTHER'S DAY—AN OPPORTUNITY

In a few short years Mother's Day has come to a place in the church calendar almost comparable to Christmas and Easter. Great throngs come to the churches on that day, lured by the appeal to honor the religion of Christian mothers. And probably in no day of all the year are so many poor sermons preached.

In many communities, Mother's Day is but a recrudescence of the old frothy sentiments of former days over Mother, Home and Heaven. The very sentimentalism of the day may at last destroy it. But Mother's Day presents a real opportunity.

Never in the history of America was the ideal of the Christian home so seriously challenged as today. It is a time for the minister to know his sociology as well as his gospel. The Religious Book Club has issued opportunely this year a book by George Walter Fiske on "The Changing Family." The preacher who gets his sermon from such a source is more apt to be helpful on Mother's Day than if he gets his sermon from a dictionary of quotations of famous writers.

THEY LIKED THE APRIL ISSUE

No issue of The Community Churchman in recent years has brought so many letters of commendation as our April issue. One man wanted a hundred sample copies. Another wanted a hundred reprints of the editorial "Chain Churches." The latter will be provided if other requests come in so that five hundred page proofs might be run off at one time. A number of men have written that they will put on a drive to get the laymen to reading The Community Churchman.

We are thankful for these kind words and for this cooperative attitude. The paper might be a lot better if hundreds of our readers came to feel that truly this is "our paper."

PRINTING ON CORN STALKS

The first newspaper to be printed on paper made from corn stalks was issued December 16, by the Danville Commercial-News. The appearance of this newspaper and also of the Prairie Farmer, an agricultural magazine of national circulation, on practically the same dates gives conclusive evidence of the practicability of making print paper from a farm by-product.

The first corn stalk pulp mill is now in full operation at Danville, Ill., and the first "run" of paper pulp was made from corn stalks gathered from Central Illinois farms. The development of the process of making paper from corn stalks promises to revolutionize the paper making industry and to greatly benefit the farmer by giving him a profit on corn stalks which formerly were a waste product.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

"The Psalms are the outpouring of the spirit of devotion to God. It is to God that the Psalmists' thoughts and hopes are directed. The Psalms are full of expressions of trust in God at all times, and they contain glowing testimonies to the perfection of God, to His love, His power, His faithfulness, His righteousness. They show us the human heart laid before God in all its moods and emotions; in penitence, in desire for holiness, in doubt and perplexity, in danger, in desolation, or, again, in deliverance and triumph. The reader will always find something in the Psalms in sympathy with his own spiritual state."

The above words express what you have no doubt discovered, if you have been reading a Psalm a day. Here is the outline of Psalms to be read during the coming weeks:

Week of May 19: May 19, Psalm 119:161-168; May 20, Psalm 119:169-176; May 21, Psalm 120; May 22, Psalm 121; May 23, Psalm 122; May 24, Psalm 123; May 25, Psalm 124.

Week of May 26: May 26, Psalm 125; May 27, Psalm 126; May 28, Psalm 127; May 29, Psalm 128; May 30, Psalm 129; May 31, Psalm 130; June 1, Psalm 131.

Week of June 2: June 2, Psalm 132; June 3, Psalm 133; June 4, Psalm 134; June 5, Psalm 135; June 6, Psalm 136; June 7, Psalm 137; June 8, Psalm 138.

Week of June 9: June 9, Psalm 139; June 10, Psalm 140; June 11, Psalm 141; June 12, Psalm 142; June 13, Psalm 143; June 14, Psalm 144; June 15, Psalm 145.

UNIFORM SUNDAY SCHOOL LESSONS FOR THE MONTH AHEAD

May 19—"Jeremiah Calls to Obedience"—Jeremiah 7:1-26

We are thankful for the courage of the prophets of God, past and present. "Obey my voice, and I will be your God, and ye shall be my people" was the assuring message of Jeremiah as the spokesman of God. The world owes much to religious leaders such as Jeremiah. Living and preaching as he did in the darkest days of the nation's life, he saw the possibility of a new day, if only both people and rulers would obey the voice and commandments of God.

Jeremiah was found "at the gate." Our religion needs to work where the crowded ways of life cross. It is an intensely practical religion, that covers life with all its phases. To be worth anything, our religion must be a matter of "ways" and "doings". A religion that can be hidden away in a corner is not worth much. God calls for the fragrant incense of a consecrated life that spreads its sweetness to all it reaches.

True worship of God is marked by reverence, sincerity, reality, and a desire to live according to the truth confessed and learned. Hearing and doing go hand in hand.

May 26—"God's Law in the Heart"—Jeremiah 31:1-40; John 1:17; Hebrews 8:7-13.

His bold denunciation of sin made Jeremiah exceedingly unpopular. But he believed in facing the facts as he saw them. He saw the nation swiftly moving toward the end of its political existence. But he looked far enough ahead to see a new covenant of God with His people. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." Not on tables of stone, but in the inner life of man was the law of God to be written, and this for the expression of it in the daily walk of life.

God is indeed patient with wayward man. When an old covenant is broken, He is ready to make a new one. The new covenant referred to in this lesson was to be in the Messianic era in which the glorious message of God's eternal Gospel was to become the inmost possession of all believers. This new covenant was to reach its complete fulfilment in Jesus, the Christ, the Son of God and Saviour of the world.

"Keep thy heart with all diligence, for out of it are the issues of life." "Thy word have I hid in mine heart, that I might not sin against Thee."

June 2—"Later Experiences of Jeremiah"—Jeremiah 20:1-6; 37:1-38:28; 43:1-7.

"Those who are faithful to God are often called upon to suffer for Him." Jeremiah experienced this in a very marked degree. By his enemies he was cast into a dungeon where he sank in the mire. Abandoned cisterns cut in the soft limestone were frequently used as prison cells. This was but a part of the suffer-

ing of Jeremiah. Read all of the lesson verses to learn of the other things done unto him.

It takes courage to stand up for the right, to cling to the clear path of duty. But this is the only real way to live. Don't be discouraged if you are right, with a conscience void of offence. Be willing to say with Martin Luther, "Here I stand, I cannot do otherwise. God help me."

Jesus uttered a profound truth in the words: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the Kingdom of Heaven." Every cross nobly borne is followed by a crown. The reward of a consecrated life is certain and sure.

June 9—"The Story of the Rechabites"—Jeremiah 35:1-19

We live in an age that does not always take its religious vows seriously. It is refreshing to us to turn to the story of the Rechabites and see a group of people who dared to stand up for that which they believed without compromise. Their stand against the use of strong drink was but one phase of a strong kind of life. Certainly a worthy goal of this lesson is "To exalt the privilege of remaining true to God even though circumstances would tend to carry us in the opposite direction."

Jonadab had issued a command three hundred years before that his descendants should never touch wine. They obeyed him to the letter. What an object lesson this was for the people of Judah. One of the four or five sins that paved the way for the downfall of both Israel and Judah was drunkenness. It has been one of the perils of civilization ever since. Hence our own beloved America has entered upon "the nobler experiment" of prohibition. No matter what the wet newspapers of the country say, prohibition does prohibit, far more than the regulation of a traffic that has brought untold suffering and misery to the human race. Let America live up to its law as did the Rechabites and a new day of freedom will be here.

YOUNG PEOPLE'S TOPICS

May 19—Whitsunday,—"Holy Spirit and Leadership"—Acts 2:1-11.

May 26—"How Have Missionaries Been Effective Leaders?"—Matthew 4:12-25; Acts 19:8-20.

June 2—"Sources of Strength"—Isaiah 40:28-31; I Corinthians 10:12, 13.

June 9—"Keywords of Success"—Luke 14:28-30; Psalm 62:5-12; Mark 8:34-38.

ANOTHER VOICE FROM THE OZARKS

By O. J. Randall.

Anent the "Letter from the Ozarks," quoted and commented upon by our president, Rev. Cliff Titus, in the March issue of the Churchman, I submit the following remarks of Rev. John E. Brown, in answer to the criticism that became the schools which bear his name are interdenominational he should go outside of his own denomination to raise funds. He says:

"I can take that man to the vast 'Ozark uplift' in which there are tens of thousands of the finest young people the world ever knew—young folk without schools and churches, who wait for the light bearers that do not come; where in villages of from four hundred to a thousand there are from two to six weak, dying, fighting, denominational churches, often all on mission money, with half-starved preachers, and there the fight to maintain the sectarian line, has alienated the best people of the community, and where often the church is looked upon as a disturber of the community's peace, and breeder of factions and religious hate, and where men actually believe and teach that if you don't belong to that particular sect or set, you are hell-bound as certain as a woodchuck ever headed for his hole in a tree. In fact, if I had the money wasted by the church on the very edges of the best Ozark uplift, in a suicidal attempt to maintain several churches where there is only room for one, I could with that money, give every child in the Ozarks a Christian education that would spread blessings around the world."

The only proof of heaven we know
Is the heart's hopeless quest:
Ah, though in Eden's eventide
I see no Guest walk by my side,
I plant my garden fair and wide—
Deserving of a Guest!

—E. Merrill Root.

SECRETARY'S OBSERVATIONS

By J. R. Hargreaves

Spiritual Values

Recently, a Sunday was spent in Homewood, a suburb of Chicago with about 4,000 people. In previous committee meetings it had been agreed that at the morning union service I was to preach on "The Spiritual Values in the Community Religious Movement," and, in the evening answer questions. The program was carried out as planned. In the sermon there was no word concerning mechanics. We did explain some of the contributions which had been made in the past by the different denominations and indicate the possibility and feasibility of merging such producing forces into one body. We also showed the spiritual values in those normal contacts which are made possible by a reasonable number of people coming together in one center and working together. An interest developed which in some of the people almost reached the point of enthusiasm. The interest in this form of approach was made evident in the evening service. The people of Homewood are not accustomed to Sunday evening services and there was a heavy downpour of rain at the hour of meeting, yet a good sized congregation assembled to continue the considerations of the morning and to present the questions which were on their minds. The following extract from a local paper may be of interest and in itself may answer questions which are frequently raised:

"Many people of Homewood considered that the community church was anti-denominational. The speaker in his discussion of the question showed that it is not anti-denominational but is a movement from within the various denominations themselves, to organize church work upon a more efficient basis and, in particular, upon a basis which will conserve the fundamental spiritual values which lie at the basis of each of the sects, freed from the many minor and nonessential elements which are threatening to submerge those historical values."

A systematic canvass for the purpose of finding out the general feeling of this suburb as regards the simplifying of the church life is now being carried on. The leaders are very hopeful for an outcome which will materialize in one strong and influential church.

An Uncompleted Endeavor

On Palm Sunday I preached an anniversary sermon in a northern Illinois village. The community church had been running one year under the pastoral care of a devoted young minister who has been trying hard to serve the village and the surrounding country. On the morning of my visit several new members were received into the fellowship. This church is encountering a difficulty which I find is not uncommon in the early stages of community efforts. The place in question is a very small village having two church organizations neither of which were enjoying the service of a resident ministry. In harmony with the spirit of the times a group of the deeply interested residents proceeded with plans for a federation. They came to a point where they thought the way was clear for a definite effort looking towards one congregation. A community church was organized with the reasonable expectation that the act would have the approval of such a large majority of the people as to make certain a happy fulfillment. They had reasoned without a full understanding of the deep-seated feelings of the few whose old affections kept them in opposition to the forming of the one church. The action was not altogether a mistake and no one is to blame, though if it was to be done over again, the proceedings would probably be different. The community church is reaching more people than the old organization out of which it was formed, and they have a resident minister. Unfortunately, however, there has been a deepening of some village animosities which stand in the way of advancing Christian Endeavor. As things now stand in this village and in other villages like it, there is only one thing to do, i. e., make the best of an unfortunate situation by seeking some community projects on which at least a few people in both congregations can join. In company with the community church minister I visited the state official of the other church, in order to solicit his assistance in working out some plans for united village efforts. District Boy Scout work will be fostered and some efforts in the line of community religious education will probably be taken up. The people are being advised to trust each other in common Christian enterprises. In course of time they may come to rightly value each other's sincerity of purpose and eventually discover the way to some happy solution of their problem.

I mention the above incident because it is not uncommon in this stage of community church endeavor. Such situations must be patiently dealt with. The people involved on either side should not be criticized. We must recognize that, while ambitions for aggressive cooperative endeavor are laudible, that devotion to old relationships, and to old established conventions, is not without its foundation in worthy sentiment. As we more and more emphasize

the spiritual values in rural church cooperation we will develop power to adapt ourselves to the changes which must necessarily take place. In the meantime let us credit our opponents with sincerity of purpose in the hopes that with mutual forbearance we may find the better way.

The Interdenominational Larger Parish

I am writing these notes in Iron County, Northern Michigan, where I am waiting for the train to return to Chicago. Last evening I addressed a goodly assembly of men and boys in a Father's and Son's banquet, which was held in the gymnasium of a high school serving three mining villages. The gathering was a township affair. Following the dinner I met with a number of ministers and laymen to talk over the possibilities of larger parish activities. If the churches of this half of Iron County could be located according to the ideas of today the distribution would be different but things are as they are and must be met according to present possibilities. The only place where such conditions, as exist here, can be speedily and perfectly disposed of is in some board or committee meeting where the participants dwell in the realm of theory and decide what could and should be done without full knowledge of, or sympathy with the struggles and problems involved in the local situation. There are several nationalities in this part of Iron County, likewise varied traditions concerning methods and ceremonies in church activity, but the interested Christian people have repeatedly expressed the desire for closer cooperation. In last night's meeting a committee, consisting of four laymen and one minister, was appointed to work up a representative gathering of all the Protestant churches of this district with a view to forming a cabinet for the carrying out of some common projects. The first steps will be very simple. We suggested the establishing of ministry of religious education and a ministry of public worship. The ministry of public worship may possibly organize an Iron County choir. This is a district of good singers and it would not be difficult to gather together a well balanced choir of 50 voices. This group could sing at all their special functions. The villages of this locality are so situated that a district Sunday evening club corresponding to like efforts in our large cities would be very practical and would doubtless secure the attendance of a goodly number of both Catholic and Protestant who are not now found in any of the regular congregations. These and other possible projects within the reach of their present capacity for organization will be considered by the committee in question. A very encouraging feeling of interest was manifest and I look for developments in this county which may offer suggestions to surrounding districts in this upper peninsula of Michigan. Tonight Bishop Nicholson of Michigan is to be here and we are expecting that he will encourage the anticipated proceedings. This is the only development of a community church character which is possible in localities of this kind. The far north and the far south have very similar problems in their church organizations. As they learn to work together in single interest they will eventually find the way to adjust their organizations to best forms of cooperative Christian endeavor. We will watch developments here with interest.

While referring to this northern latitude, I am glad to announce the plans for the organization of a community church at Land O' Lakes, Wisconsin, a point just across the line from this district. This is an enterprise which is being sponsored by a number of members of the Winnetka, Ill., community church and is under the leadership of C. W. Warren who holds the local task of minister and community director and is minister at large in a lumbering district of northern Wisconsin. He is a man rarely fitted for the sphere of labor in which his whole being seems to be involved.

The Textbook for Mergers

The little book of lessons intended to set forth the distinctive principles of several of the major and commonly met denominations with a view to indicating how these principles can be coordinated, conserved, and, in some cases possibly revived in a single church organization, is progressing. The manuscripts from most of the contributors are now in hand. I await the articles of Prof. William Adams Brown and Dean Shailer Mathews. When they are in we will be able to proceed with the final arrangements and I expect that the booklets will be ready for distribution by midsummer.

A Joint Committee

An event of the near future, which will be of more than ordinary significance is the first meeting of the joint committee of the Home Missions Council, the Federal Council, and the Community Church Workers which shall be held at New York on May 1st. It may help some of our readers to understand the anticipat-

ed workings of this group if I quote from a recent letter from Oklahoma with a paragraph of my reply. The paragraph of the letter reads as follows: "We have organized a community church and are interested in getting in contact with some national organization which will help us become more permanent in character than a mere local church can possibly be." After referring to the above mentioned committee my answer to this question was in part as follows: "Concerning your inquiry as to a national organization with which your church can affiliate, permit me to say that it will be the purpose of the new joint committee to furnish, according to desire, such aid and direction as would ordinarily be rendered by the headquarters of a single denomination. It will lend assistance in the matter of the ministry, will offer suggestions on missionary projects with a view to cultivating interest therein, and, in general, seek to keep community churches in touch with the present evangelistic and missionary order of protestantism. Insofar as possible, it will help to keep alive the happy and useful sentiments of former relationships. We invite you to affiliate with the committee".

On the day prior to the meeting of the joint committee, Mr. Moss, of the Foreign Missionary Conference, has arranged for me to meet with representatives of different foreign missionary societies for the purpose of receiving suggestions relative to the coordinated presentation of the cause of foreign missions. These suggestions will be among the interests submitted to the consideration of the new committee. The proceedings and plans of the first meeting of this joint group will be one of the items of my next month's letter.

BOOK REVIEWS

Protestantism in the United States, by Archer B. Bass. Thomas Y. Crowell Co., New York. 364 pp. The title of this book is somewhat larger than the contents. It deals with the denominational system in the United States, tracing the origin of American denominations, their competitive efforts and the present urge to unity. The book makes a very strong presentation of the rival claims of denominationalism and interdenominational cooperation. Assembled from many sources are statistics, confessedly tentative, but the best now available. If the author confesses his editorial view point in his concluding prayer, he hopes for a larger unity of Protestant forces in America. The work is marred by certain inaccuracies of statement. Disciples will learn with astonishment that Alexander Campbell was the father of Thomas Campbell. However, the student of Protestant relationships will find in this book so much thoroughly good information that he will feel the work indispensable in a library of Protestant unity efforts.

The Scandal of Christianity, by Peter Ainslie. Willett, Clark & Colby, Chicago. 212 pp. The prophet speaks here and not the priest. There is no fine balancing of arguments and no assemblage of statistics. The author is convinced that religious divisions are sinful. He says so in language that no one can misunderstand. He tells why they are sinful. One feels in this book the rising of a new spiritual passion, long in the heart of the layman, and now finding voice through a great preacher. Christian unity may be hastened through prayer, conference, communion and practical experimentation. But chief among the forces for its realization are the practice of the spiritual life.

The Intimate Problems of Youth, by Earl S. Rudisill, Ph. D. Macmillan Co., New York. \$2. Here is a new book that treats the problems of Youth from the scientific stand-point. It deals with these problems in very intimate fashion. The author describes the glory of youth finding itself in a new world. He takes up seriously and carefully the matter of choosing a vocation. Then he deals with the important questions of leisure. Recreation and culture. He lays great emphasis upon religion, as a necessary aid in the complete life. He devoutly believes that one can be a Christian and be true to his best intelligence. This book is commended to you as one of the really great recent books.—W. D. S.

UNIVERSALIST CHURCHES FEDERATE

Here in Vermont, the Bethel Universalist church has joined the Congregational church; Bellows Falls, Rochester and Richmond have done likewise; Brattleboro is in the Unitarian fold; Springfield has been offered a hearty welcome into the Congregational church here, and refused to unite, not on religious grounds, but social. There are many more here in Vermont, besides the churches mentioned, that are seriously considering uniting with the Congregational church or the Unitarian. Over in New Hampshire there is Dover working and worshipping with Unitarians, and Enfield has joined the list of the federated. Manchester has made overtures to the Universalist church there, but, again, the ob-

stacle has not been theological but social. In New Hampshire, as in Vermont, there are many other churches seriously considering uniting with others and becoming federated. In Massachusetts we have Roxbury working with Methodists, and Morgan Memorial—Methodist—with Unitarians. In Walpole Unitarians, Congregationalists and Methodists became federated. Duxbury, Unitarian, is joining, or has joined, the Congregational. Hardwick, Hyannis, Danvers, Pigeon Cove, Shirley, Charlton, are federated, Danvers being federated with Unitarians. Lombard University is Unitarian and Universalist, and Ryder Theological School will soon join the Unitarian Meadville. Among our ministers we have more than sixty with dual fellowship, and several with triple—like myself—who did not ask for them but acquired them.

I might go on for pages enumerating what is taking place for Christian unity and federation out in the field while you worthy editors are writing and theorizing about it. All of this means to me that Christian unity will be ushered in not by religious editors, conventions and euphoniously named committees, but, as it is being now put into practice, by all thinking and loving people who realize that Jesus spoke the truth when he said: "By this shall all men know that ye are my disciples, if ye have love one to another." I surmise you feel as I do about this matter. Whether you do or not, I like you more and more, and wish for you joy and health.—H. E. Latham in The Christian Leader.

MILLIONS STARVING IN CHINA

As nearly as can be estimated, over 20,000,000 men, women and children in China are now not merely facing starvation, but actually starving. Many of these are in regions too far inland and away from rail communications to be helped now. To meet their crying needs, food supplies and seed grain should have been started toward their districts two or three months ago.

But there are starving millions in relievable areas near at hand.

Mr. Dwight W. Edwards, American Executive Director of the International China Famine Relief Commission, with headquarters in Peking, writing on February 19, reports in detail the food situation in 235 Hsien (townships) having a population of 38,828,000. At that time it was estimated that in 52 Hsien (pop. 6,894,000) starvation existed on a "considerable scale". Grain supplies were "almost exhausted" in 135 additional Hsien with a population of 23,969,000. The population in the remaining 48 Hsien would probably pull through, "except the ordinarily indigent", by migration, selling of resources and "use of food substitutes". All these millions are near at hand and capable of relief if the funds are promptly furnished.

On March 15, China Famine Relief U. S. A. received from the Department of State a letter reporting a cablegram of February 20 from Minister MacMurray in Peking stating that he had "no hesitation" in accepting as a preliminary estimate 4,000,000 as the number of famine victims living in relievable areas.

The American Advisory Committee in Peking, of which Mr. C. R. Bennett, of the Peking Branch of the National City Bank of New York, is chairman, has sent several urgent letters and cablegrams during recent weeks. On March 1, he cabled that 4,000,000 was a minimum figure and that later other districts would "come into the urgent category necessitating a revision upward". He asked an immediate remittance of "as much as possible". On March 18, he cabled again reporting "extreme" conditions in three provinces and added, "The Government is taking affective measures against banditry in many affected districts; railway transportation is improving; conditions in the interior are clearing gradually; emergency relief now practicable; expedite remittances."

It is a matter of deep regret that the responses to the appeal of China Famine Relief have enabled it, up to April, to send to China only about \$420,000. The need continues and will grow increasingly urgent for months to come—until the major crops come in during the summer. And without seed for planting, there can be no major crops. The dire prospect of famine prevailing in many areas right through the summer begins to face us.

Everyone who has the heart to help is urged, without waiting for personal approaches, to send his own substantial personal contribution to China Famine Relief, 205 East 42nd Street, New York. Each minister is urged to secure a generous contribution from his church. Millions are looking to America for help—their only hope.

POEM COMPOSED DURING A PRAYER

This preacher tell how wonderful the heavens are
I wonder if he ever really saw a star.
Heaven and earth, he says, show forth the power of God.
But did he ever truly look on sky and sod?

—Kenneth W. Porter.

COMMUNITY CHURCH NEWS

New Building Brings New Era

The Federated Church at Chagrin Falls, Ohio, with Gilbert Counts as pastor, has made some notable advances in the past six months since the dedication of the new religious education and social plant. The church with the new building has found itself the servant of the community. It sponsors social activities in the form of basket ball, volley ball teams and socials that attract large numbers of people to its plant every week. A brief program will give some idea of the extensiveness of the activity. There are supervised games for the boys and girls of the junior, junior hi, senior hi, and the young peoples department of the Bible school. It sponsors the Community Athletic Association and this was composed of six basket ball and six volley ball teams or one hundred players, that took part in games on two evenings a week. This drew hundreds of people as spectators. The net results of this extensive athletic program, was the fact that many people came into the church building for the first time in their lives; it limited the amount of smoking and swearing while in and around the building. Many came to Sunday school and church that never have before, some have united with the church.

Another active part of the church has been the dining hall. It seats 350 and many church suppers have been served this winter. It is also the meeting place for all community banquets, young peoples parties, and all class parties. In one week last winter four banquets were served in the banquet hall and 21 different meetings were held in the entire building. The total attendance at the building that week would exceed the population of the village.

The church has also sponsored a gospel team this winter. The team is composed of young people who have had some experience in public speaking and they go out in groups of fours to the school houses and weak churches in the district and conduct religious services. They have secured some very fine results. This makes the third year that the church has done this bit of missionary work and it has paid large dividends.

A short Easter meeting was held during the Easter service that resulted in the reception of 43 new members into the church. This makes a total of 146 during the three years pastorate of Mr. Counts.

Foreign Missions Considered

Representatives of different foreign missionary societies will meet with the Secretary Hargreaves on the day prior to the first meeting of the new Joint Committee. The purpose of the meeting will be—the consideration of suggestions for a joint presentation of foreign missionary interest to the congregations of community churches.

New Building at Des Moines

On Sunday, April 21, the First Federated Church, of Des Moines, launched their drive for funds to complete their church building. The present building is no longer large enough to take care of the regular congregations and Sunday school activities. Their work of building is a happy necessity and the task is being met in a most happy manner. They will go over the top.

Pulpit Change at Monroe, Wis.

H. F. Banks has left Union church, of Monroe, Wis., to become pastor of a Congregational church in Pittsburgh. He has been succeeded there by Charles Rawson, formerly of Neillsville, Wis., a Presbyterian minister. He was recommended to the Union church by the Presbyterian organization in Wisconsin. While a student at the University of Wisconsin he won many medals as a public speaker. Before leaving Neillsville, he is assisting in the union of the Presbyterian and Congregational churches at Neillsville, through which he wins his spurs as a community church pastor.

New Member at New Carlisle, Ind.

C. W. Punter went to New Carlisle, Ind., just before the Easter season but though new in the community he had an Easter class of ten members join the church at Easter. He reports the community idea is growing in his community. However, the church meets the competition of a Methodist church and this presents real difficulties in working out a true community program.

Preacher will Sow Wild Oats

M. A. Hughes, who resigned recently at Fellsmore, Fla., went to the Penny Farms in Florida to rest up with the colony of old preachers. But he soon found he was not ready to be laid on the shelf yet. He alarmed us by saying he wanted to sow some more wild oats but on investigation his "wild oats" turn out to be communications to various secular town papers under a pseudonym of "Fixit" advocating the community church idea. He is coming north to do some evangelistic work during the summer. He speaks with much appreciation of the Penny Farms where the old ministers live in a colony in cottages.

Conference for Denver

Arrangements are being made for a conference at Denver, Colo., on May 9. This will be for the purpose of organizing a state committee for the furthering of the community church movement. A like meeting is slated for Buffalo, April 30.

Round the World Goes Union

Everywhere that one finds protestantism today, one finds a growing sentiment that the disciples of Jesus Christ should be one. In England the three Methodist denominations have voted for union, and there is now a bill before parliament which will facilitate the solution of the legal difficulties always involved in a union of denominations.

Success Makes a Problem

Federated Church, of Crystal, Mich., is succeeding so they will soon need a full time minister. They are at present served by E. E. Eshelman who teaches in the public schools. There was a good ingathering to the church last spring in some evangelistic services held by Dr. Lyons, and they are planning some further efforts in evangelism.

Drive for New Building Meeting with Success

If ever a community church needed additional room, it is the one at Walsenburg, Colo. Success has problems as well

as failure. A drive is on now to get the money to make a new Sunday school and community building possible. The printed circular used in the campaign is illustrated by a local cartoonist who shows a Sunday school class on the roof and one on a scaffolding by the side of the church.

The project calls for \$65,000 and in March a total of \$37,000 had been subscribed with the campaign still going on. The architect has prepared a plan for a complete church plant, of which the present project is the first unit. Ground will be broken the middle of June.

Though busy with this big building drive, the pastor, Arthur A. Heinlein, has found time to help promote a state conference of community church leaders for May.

This successful pastor knows the value of a religious newspaper in promoting his work. The largest list of subscribers in the United States of The Community Churchman goes to Walsenburg. This is because the paper helps build the Walsenburg church, bringing encouragement from a nation-wide field and new ideas.

This church is still very young, with only two years of history behind it. It is located in a mining town where church work is not easy. But it has some wonderful folks in it, and a pastor that would be hard to match. In two years wonders have been accomplished. And the future holds great things.

Receive 159 New Members at Easter

First Community church, of Columbus, Ohio, where Oliver C. Weist ministers, is one of the outstanding examples of the successful independent church. A correspondent gives the following facts with regard to recent achievements in this church:

"During Holy Week we held our usual Easter services, but the climax was Easter Sunday, when thirteen hundred people attended the morning service and many were turned away. A beautiful program of Easter music was given by the choir of seventy-five voices, assisted by violin and cello.

"Our Easter class of new members was received the Sunday after Easter—159 new members, the largest class ever received into this church. This was known as Fellowship Day, and it was fortunate that we had as our speaker and guest, Dr. R. Carl Stoll, minister of Amherst community church, Buffalo. Dr. Stoll is an unusual speaker, and gave us a real message—just the kind for the occasion.

"One of the interesting Easter decorations was an old cross which one of the members brought back with her from France. A Florentine cross said to come from one of the old churches of Avignon where the Knights Templar started their first crusades."

Large Parish in California

The El Dorado County Federated Church, of California, is one of the churches working upon what is known as the "larger parish plan." It is a union between Methodists and Presbyterians in Placerville, Cal., which was brought about not only to strengthen the work in Placerville, but also to reach out into the surrounding communities where no religious work of a regular or permanent nature was being carried on. In order to do the latter it was necessary to continue two pastors, one Methodist and one Presbyterian. By the assembling of both congregations in the

same worship services in Placerville, one pastor or the other is always released for services in the country. Thus, eight centers outside of Placerville are reached for regular church services. All but two of these places have Sunday schools meeting weekly. In one place the Sunday school meets twice a month. Three of them have Christian Endeavor Societies. One has a successful Boy Scout Troop and another a Sunday school orchestra. In five of these places church services are held twice each month, and the rest listen to a sermon at least once each month. The pastors also call regularly in each community.

This program has increased rather than interfered with the church activities in Placerville and has added the enthusiasm of a larger body of workers. Here they have: Church services twice each Sunday, Sunday school, four graded Christian Endeavor Societies, a Boy Scout Troop, two Ladies' Missionary Societies, a strong Ladies' Aid Society, and mid-week services.

By this method religious advantages are continually placed within reach of at least 1,500 more people, services held are more frequent and religious activities are more permanent. To this fact is added the advantage that the services are now held on Sunday rather than on week days, as happened in some instances before the federation. This adds training in Sabbath observance. Which is best, to reach nine communities in this way, or to have two pastors working hard to build up two half-congregations in the same town and reaching but four other communities intermittently and without beginning to do justice to any?

Retiring Pastor Given Cordial Farewell

On Monday evening, April 1, a reception was given by Fellsmere, Fla., community church to Mr. and Mrs. M. A. Hughes. The reception was held in community hall and 125 persons of all denominations were present. After a program of music and recitations, Mayor Green with a few well-chosen words presented the retiring workers with a substantial purse, showing the deep appreciation the community has of the work which the pastor and his wife had done.

The farewell sermon of the pastor was given on Easter to a large audience.

Mr. Hughes was president of the Civic League and worked hard for the betterment of the community.

The church itself has developed in a most satisfactory way. The Ladies Aid Society has forty members.

During the storms in 1928 the church building was damaged and is now in need of repairs. A fund has been created for this purpose which is continually growing. During the ministry of Mr. Hughes the church came into possession of a comfortable manse.

Efforts will be made at once to secure another pastor. The community is small and this will not be easy as Mr. Hughes has lived in Fellsmere at considerable sacrifice.

Holy Week Services Held

The services in Union Church, Lindenwood, Ill., on Easter Sunday morning marked the culmination of the Holy week services which were held four nights of the week, Tuesday, Wednesday, Thursday and Friday evening, in which series the scriptural record of the activities of the Lord's last week were used as the basis

of the studies. The studies were conducted on Tuesday and Friday evenings by the pastor, Geo. M. Hichter. On Wednesday evening the study was conducted by the Dr. Dickey of Kings community church. On Thursday evening the address was given by Frederick Held, pastor of the Monroe Center Union church. Special musical numbers were presented in these meetings. These meetings were quite well attended throughout and a fine interest was shown.

Very bad weather interfered somewhat with the attendance on Easter morning, which nevertheless was quite good. The setting was beautifully arranged appropriate to Easter. The center piece was a large white cross rising from a beautiful bank of rich ferns, Easter lilies and other flowers. The whole was flood-lighted, producing a very beautiful effect.

In a simple, impressive service twelve young people received the sacrament of baptism at the hands of the pastor. Following this service eleven persons were received into the fellowship of the church; two by letter of transfer and ten on confession of faith.

New Church at Hollywood, Ill.

A community church at Hollywood, Ill., a suburb of Chicago, has been carrying on for two years without being known generally in the fellowship of community churches. The church now has a membership of 75, and a Sunday school enrollment of 125. The church is contributing about one hundred dollars a month, and now faces the necessity of a building as the building they have been renting is not adequate for their work. Hollywood has 225 homes and the community church is the only church.

Progress Made in Salvador School

E. L. Humphrey writes from Salvador with regard to the progress of Liberty College as follows:

"We are twenty-nine beneath this roof this year. There are nine boys and ten girls, the boarding pupils; the five employed teachers; Mr. and Mrs. Humphrey and Mrs. Humphrey's sister, Maude; Angelina, our kitchen queen; and the servant girl of Mr. and Mrs. Delgado (teachers). Eight of the boarding pupils are under twelve years old, requiring more care perhaps, but more easily directed than older ones. Our quarters are quite comfortable and commodious. City water has

been installed recently providing shower baths and water for all purposes. But we badly need furniture for the dormitories. Standard Oil Company pine kerosene boxes are now used for dressers. These are ugly to the boys and girls who come from well to do homes. Beautiful cedar and mahogany wood is cheap here and carpenters work for a dollar a day. \$50.00 will put in chairs and dressers for the dormitories.

Locates in Iowa

The church at Quasqueton, Ia., has called as pastor D. M. Cameron who was formerly located at Notus, Idaho. This church is called the Protestant Union church, and was formerly served by Henry Ashley.

Community Church Has Excellent Year

At the Annual Congregational meeting of the community church of Mountain Lakes, N. J., held recently reports were heard from all organizations and many records in the church were shattered in an excellent year of progress. Mr. Robert L. Barnes was elected as clerk for the meeting.

When all the amounts of money were reported it was discovered that the church and all organizations had raised a grand total for all causes of \$33,550.44.

It was discovered that fifty-seven new

Two Million Lepers

of the world await the response of Christians to Christ's command: "Cleanse the Lepers"—Matt. 10:8.

PETE NO. ONE was a real pig, fed with corn by a Kansas school boy. Later it was sold, and the proceeds saved the life of a leper.

PETE NO. TWO was an iron bank, made in imitation of Pete No. One. It was fed corn in the back instead of corn on the ear, and it, too, saved the life of a leper.

FIFTY-SEVEN THOUSAND of these "Pete" banks are now being fed, by individuals and groups.

HOW TO HELP

If YOU want to join the Golden Pete Bank Brigade of helpers of the lepers, send for the free printed story and a bank, at 15 cents postpaid. Address:

THE AMERICAN MISSION TO LEPERS
156 Fifth Avenue, New York, N. Y.
Room 1118-M

American Sunday School Union

E. Clarence Miller John H. Talley
Pres. Treas.

Rev. G. P. Williams, D. D., Secretary
of Missions, 1816 Chestnut St.,
Philadelphia, Pa.

A National—Evangelical—Nonsectarian rural evangelizing agency established in 1817.

WHAT DOES IT DO? Organizes and maintains Union Sunday Schools; distributes Scriptures and Christian literature; visits country homes; holds Gospel services.

WHERE? In all rural neighborhoods otherwise unreached by Christian effort, particularly where denominational work is not practicable.

WHY? Multitudes now living in the country will be reached by the Gospel in no other way. \$1200.00 will support a missionary full time, \$30.00 will establish a Union Sunday School in a neglected community. It takes money to do this work. All contributions gratefully received and acknowledged.

REV. W. W. JOHNSTONE, D. D.,
Superintendent of Lake District,
189 West Madison St., Chicago, Ill.

To Missionary Societies in Community Churches

Do you want suggestions for
PROGRAMS MEETINGS
PROJECTS METHODS

Women
Young People
Children

Address:

Council of Women for Home Missions

105 E. 22nd St. New York

members were received into the membership during the last year and that the School of Religious Education now has a total enrollment of 322 with one of the largest average attendances of any Sunday School in Morris County under the efficient superintendency of Charles A. Springstead.

Among the outstanding features of the church year it was announced by Mrs. Richard E. Shields, the retiring president of the Woman's Guild, that the payment of the pledge to the Building Fund of ten thousand dollars (\$10,000.) had been completed. This is a remarkable instance of a woman's organization doing in two and a half years what is a record in church life. Not satisfied with having completed this payment, the Woman's Guild, under the new president, Mrs. Norman G. Hewitt, has pledged \$1,000.00 on the new organ to be paid during the coming year.

Besides raising a very large sum of money for local and building purposes, the Treasurer, C. V. Pallister, announced that the church membership and friends contributed more than \$2,000.00 to outside benevolences, including educational institutions, domestic and foreign missions, publication and bible school work, and many other local and national objects.

Special mention was made in the congregational meeting of the gift of \$1,000 from one of the church officers which enabled the church treasurer to report all bills paid and a neat surplus in the current treasury.

It was discovered in the course of the evening and announced by the pastor, Richard E. Shields, that within the last three years the church had raised for all causes including the new building a total of ninety-seven thousand dollars (\$97,000).

The reports showed that contributions from organizations in Mountain Lakes which have been utilizing the Community Church House for meetings regular and special had amounted approximately to \$1,200.00 during the last fiscal year. Besides this, the church house has been rented to the school board for the meeting of two grades.

The records show that there have been more than one hundred meetings a month of church and community organizations in the church and church house.

Easter Brings Blessings at Tekonsha, Michigan

Sixteen new members were received at Union church, Tekonsha, Mich., at the Easter services. Three children were consecrated in baptism. The church had 29 new members last year and hopes to better that record this year. A Methodist missionary spending furlough in Tekonsha is bringing renewed missionary interest. The Men's Club concluded its season with an address by Dr. Whitehouse, of Albion College. A feature of Holy Week was the use of stereopticon pictures illustrating the life of Jesus.

Minister Makes Big Jump

Max C. Putney was formerly a community church minister in the east. Then he made a big jump to Delta, Utah, where he has been for the past year. And now he is located at Wanakena, N. Y., where he has charge of five small community churches, evidently of the rural type. He has given a good account of himself in the past in community church work.

Minister Called to Reward

A. C. Thomas, for a number of years pastor of community church at Sunman, Ind., died recently. No particulars are available. It is known to his friends, however, that for a number of years he has been suffering with diabetes. He was a minister of the Church of the Christian Union, a small denomination that some years ago divided from the Christian church (headquarters at Dayton). Mr. Thomas was interested in agriculture, and various forms of community development. He was cooperative in spirit, attending community church conferences and assisting the Community Churchman in various ways. He has been one of the associate editors of the paper.

Rebukes Competitive Missions

"By far the greatest religious problem which we face in the Southern Mountain region is that of denominational rivalry and deadening sectarianism," says Rev. Paul E. Doran, of the Presbyterian Board of National Missions station at Sparta, Tenn. Writing in the current quarterly issue of "Mountain Life and Work," published at Berea College, Berea, Ky., under the auspices of the Southern Mountain Workers' Conference, he says further:

"The greatest task confronting the churches is to find some common ground for cooperation. The first thing needful would seem to be some agreement as to what constitutes occupation of a given territory. That done, territory which is occupied and served in any adequate way by one denomination should not be entered in any manner by any other.

"It frequently happens that a community will be allowed to go neglected for a generation or more. Then if some church sees the need and goes in as a missionary enterprise, immediately one or more others will conclude that they should go into the community also. The result is that a project that might unite the community and build up the Kingdom of God is divided and there is confusion. This is the sore spot in our religious work."

IOWA NOTES

F. F. Stover, president of the Iowa Conference of Community churches, announces that he has received the promise of Lawrence Jones, founder and head of the Negro Industrial School at Piney Woods, Miss., to attend the coming fall conference of Iowa Union, Federated and Community Churches which will be held at First Federated Church in Des Moines in October. Mr. Jones is planning to make a tour of the North Central States next fall and will include a visit to the Iowa Conference on his itinerary.

The First Federated Church of Des Moines began an intensive campaign on the 19th of April to raise \$100,000 for their proposed new church auditorium and recreational building. They plan a church with an auditorium that will seat about 1200 people and also a special additional structure for educational and recreational purposes. F. W. Maaloe, of New York came soon after the first of April and helped them with the preliminary organization. Special meetings were held and committees and plans arranged and probably as this is read they will know whether the affair is a success or not. He will remain with them through

the campaign. The basement has been built, temporarily roofed over and has been in use for about four years. If the campaign is successful, they expect to start building operations about June 1st.

A quartet of young lady singers from the Boone, Iowa, Biblical College, is now touring the state. They have been provided with a list of community churches of the state and plan to call on as many of them as possible. One of the young ladies is a daughter of J. C. Crawford, president of the school. This college and its associated institutions at Boone do much work of an inter-denominational or union character.

J. Robert Hargreaves, executive secretary of the Community Church Workers of America was an Iowa visitor during the latter part of April. On Sunday, April 21 he occupied the pulpit at the Jewell Federated Church, and on the Monday following was the chief speaker at a meeting of the Commercial Club of that place. On Monday afternoon he and J. Priestley, of Jewell, met the president and secretary of the Iowa Conference of Community Churches at Hubbard where the agreements between the Community Church Workers and the Federal Council of Churches and the Home Mission Council were discussed. Also the possibility of a survey of the state according to the Five Year program and preliminary arrangements for the coming conference were considered. An attempt was made to get a meeting of the executive committee of the conference, but this was found impossible on account of conflicting dates.

The fourth annual Mother-Daughter banquet was held at the Federated Church in Union on Friday night, May 3. This event was one of the outstanding social events of the year and was attended by over 100 mothers and daughters. The toast program was in the form of an acrostic, the initial letter of the subject of each toast being one of the six letters spelling "mother". Readings and special music were interspersed throughout the program.

The pageant idea of presenting Bible

A FAIR QUESTION

We are often asked, "What is Berea trying to do?" That is a fair question, and a welcome one.

First we would say, "Visit Berea and see the answer." It is easily reached by motor via the Dixie Highway, or by train on the main line of the Louisville & Nashville Railroad. Boone Tavern, operated by the College, offers modern accommodations.

To those who cannot come, we value the opportunity to send a copy of our current pamphlet, "The Task, the Workers, and the Enlarging Workshop." This seeks to answer the above question and to give much other information regarding this non-denominational institution which has provided Christian education for tens of thousands of young people from the Southern Mountains. May we send you a copy?

BEREA COLLEGE, Berea, Ky.
William J. Hutchins, D. D., LL. D., Pres.

stories seems to be gaining ground. The writer knows of two federated churches in Iowa where the pageant, "From Darkness to Dawn" was presented as the Easter lesson.

CHICAGO NOTES

At Homewood three churches, Presbyterian, Methodist and Evangelical, have been dividing honors in the field. The total audience in a population of several thousand people has been not over a hundred people. It has become apparent that something needs to be done and meetings are being held to consider the consolidation of the churches. J. R. Hargreaves spoke to such a meeting recently.

St. Paul's Union church has recently purchased a new manse for their pastor, Dr. W. W. Iliffe. The senior Christian Endeavor Society recently put on a campaign for the Christian Endeavor World and fifty copies of the paper will go there from henceforth. The church is providing a nurse for central Brazil. On April 24 Miss Mildred Kratz was given a farewell reception. She will serve with Mr. and Mrs. Arthur E. Tyler who are just returning after a furlough.

Kenwood church marked the close of the first year of the pastorate of Dr. Alfred Lee Wilson with a reception Thursday afternoon, April 25. Sixty-five new members were received during the past year. Dr. Herman Bundesen, coroner of Cook county, spoke at the reception on "What is the matter with Chicago." Kenwood church is located in the Hyde Park district just north of the University of Chicago. The negro invasion of the district just west is passing on south and the territory of the church is not affected.

Winnetka Congregational Community church has raised \$500,000 for their new building. It will be a Gothic structure. The architects are Day and Clauder, of Philadelphia and this firm has just completed the plans. A committee on a ministry of preaching and fellowship is at work. Dr. J. W. F. Davies, minister of education, has just celebrated the completion of 25 years of service with this church.

THE RURAL CHURCH SCHOOL AT VANDERBILT

By C. C. Osborne.

The 360 county pastors and rural workers who gathered at Nashville on April 1, from 22 states, and representing 26 denominations, saw the trees of the campus come into full leaf during the two weeks of June weather that prevailed during the term. Just as we left, the hundreds of stately magnolias on the university grounds were ready to open their fragrant blooms.

Bishop Maxon (Episcopal), of Tennessee, made the opening address. Every Tennessean of whatever creed has reason to be proud of this man of broad vision, sympathetic understanding, and keen mind. These qualities together with his unflinching sense of humor justify his frequent appearance in public on great occasions in the state.

In addition to the splendid regular teaching force, the best lecturers on special subjects, that the entire country

affords were brought to Vanderbilt to address the students in class and in assembly. A better balanced program for the entire course could scarcely have been secured. Everything a country preacher should know from "what to preach" to "what to play" was given in the 37 subjects offered.

The sermon by Dr. H. M. Edmonds at each morning assembly was an outstanding event in the school. Here was material for service and sermons for men who dare to do the will of God!

Among the many musical treats, were three negro spirituals sung by the Fisk Jubilee Quartet, sung at one of the noon assemblies. The reader may be interested in the following incident connected with the negro singers. When Dean Brown introduced the President of Fisk (white), every one stood in his honor. Following this the Dean led to the platform the leader of the quartet who is the professor of music, and, the man responsible for the musical fame of Fisk; a sprinkling of preachers refused to stand with the crowd.

Most significant of all was the ready acclaim of any mention by presiding officer or speaker, of the growing spirit of unity and understanding among the different denominations. And many were the occasions for such demonstrations! The only speaker who expressed any disfavor of denominational cooperation in local problems (or otherwise) was Bishop Dubose (Methodist, South). The majority of men on the campus when asked "What is the most important impression you are getting out of this school?" answered without hesitation: "Fellowship!" They came for instruction and inspiration, and returned with broadened visions added to these.

The men themselves? Judged by a layman of fairly broad vision they were with but few exceptions a fine body of men, well dressed, who kept themselves neat, and were proud of their profession as rural parsons. In class rooms they were alert, inquisitive, and responsive, eager for something that would help at home. On the campus passing groups of regular "Vandy" students, the only difference seemed to be that the preachers were older and more in earnest. In the gym or on the athletic field learning how to teach recreation to those young folks at home, they were 12 year old boys again. After an unusually close game one came up and congratulated his worthy opponent on his work. This is what he said, "I'll bet you go at church and community work just the same way you play."

Many friendships were made between men of different creeds that will last the rest of their lives. The school was an unconscious contribution toward church unity!

ROMANCE OF UNITED LOYALTIES

By Elwyn B. Orr.

Military Park, Florida, had Baptists, Methodists, Congregationalists, Presbyterians, Catholics, and members of the "Holiness" faith.

Military Park was religious—but did not have a church.

Here was a community of some fifty families in a rural district of Palm Beach County, Florida,—people of limited means,—plumbers, plasterers, carpenters, and mechanics, who had built their homes either with their own hands or through

the hard-earned fruit of their labor in the city.

Some ten years had passed since the founding of this village, when, three years ago, there came Edward Hodges and T. P. Hussey, from Marblehead, Mass., where they had been actively engaged in missionary work. Sensing the religious needs and possibilities of Military Park, they set about to organize a "community church". Rallying about them such men as Robert H. Lincoln, a pioneer of the village, they made a house-to-house canvass and found among these people of various faiths and creeds a unanimous sentiment in favor of establishing a church which would unite them in their common faith in Jesus Christ and in their common desire to be of mutual service and helpfulness.

A meeting was called and twelve charter members were enrolled. The Apostles' Creed, with a few minor changes, was adopted as a statement of faith, and the church was named "St. Stephen Community Church".

A lot was purchased and a building erected, to which, later on, a Sunday school room was added. The total cost of this plant was approximately \$1500 in money, plus many days' free labor on the part of the men and women of the community. Because of the financial restrictions among the people, a minister could not be called, so Mr. Hodges and Mr. Hussey themselves preached and baptized. A baptistry was built outside the church for those who might wish to be immersed.

Until the hurricane of last September, the average church attendance on Sunday

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was 25, while at Sunday School over 80 children received instruction, including children of the Catholic families.

A Christian Endeavor Society was formed and a Ladies' Aid Society became very active. One of the most popular services rendered by the church was a monthly "sociable" for the entire community, at which over 100 persons usually attended.

The organizers, perhaps over-optimistic about the volume of unsolicited contributions from the residents of the community, placed a jar in the vestibule of the church, into which any and all offerings were to be placed. This method of fund raising was quickly found not to be successful, and more businesslike methods were employed.

Everything was progressing, wealthy individuals in the winter colony of Palm Beach became interested. Mr. and Mrs. W. M. Harding, of Brunswick, Me., and Mrs. Daisy Marston of Old Orchard, Me., who, during the winter, are active in Sunday school work at Poincianna Chapel, Palm Beach, enlisted in the work. Mrs. Harding furnished a piano and assisted in the musical life of the little church; Mrs. Marston organized a Friday class for girls between 12 and 16 years of age, which she called "The Junior Gleaners."

The future seemed promising, when out of the sea came the hurricane of last September. On the morning of the 17th, Military Park awoke to find its only church edifice razed and scattered.

Nothing daunted, church and Sunday school assembled at the home of Mr. Lincoln. Through the good offices of Dr. G. Morgan Ward, of Poincianna Chapel, Palm Beach, an overhanging mortgage of \$500 was assumed by the Chapel and a new building fund of \$1200 was raised from among the winter residents in Palm Beach.

And now a new church is about to be erected on a lot better located. Mr. Harding, a builder and contractor, has drawn the plans and promises to take up saw and hammer himself along with other men in the community and rebuild the edifice at once. In this building process the Ladies' Aid will play an important part. They will provide noonday meals for the men and help in other ways. The women have had much to do with the success of the enterprise from its start. One of their self-assumed tasks is to check up on newcomers and extend the hospitality of the church.

The new edifice will be a frame building, 55 by 30, modeled after the New England meetinghouse. It will contain two separate class rooms, a library, and a kitchen. The library will provide not only religious but secular books for young and old. Homer Rodeheaver, the noted singer and hymn publisher, has donated 100 books to replace those lost in the hurricane.

With all of its hardships and through all of its adversity, St. Stephen's church has shown its missionary spirit. From its inception it has been interested in the work of Joseph Rezniesek, of the Bharosa Ghar Mission, at Bhagalpur, India, where from time to time its missionary offerings have been sent direct,—"to avoid denominational overhead," as they express it.

Recently, at the door of the compound at the Bharosa Ghar Mission, there was left a native baby girl. Immediately the "Junior Gleaners" of St. Stephen's Church, their imaginations aroused and their missionary spirit further kindled,

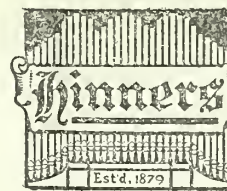
proffered their entire resources to the support of this deserted infant on the other side of the world.

The work of St. Stephen's Church has been greatly helped by the occasional services of ministers from West Palm Beach and from traveling evangelists. At all times, it is strictly understood, however, that no hint of denominational differences shall ever be uttered; and even at the mid-week prayer service, which is one of the best attended services of the week, there is always good fellowship as these people of various faiths study together the New Testament and give testimony and prayer.

St. Stephen's Church has fulfilled the spiritual needs of its community; it has provided religious instruction for its young; it has brought a world vision of the Kingdom into its memberships—but it has done something more and even greater.

Lewis Hall was one of several children of a resident of Military Park. Until he was 16 years of age he had never attended church or Sunday school. He became interested in the Christian Endeavor Society at St. Stephen's Church. Very soon he revealed qualities of leadership, and felt the call to the ministry. In this he was encouraged by the people of St. Stephen's but the funds for his education were not available. A wealthy winter resident in Palm Beach, who had been interested in the church and who wished to remain anonymous, took an interest in Lewis. Although he had a splendid position in a bank in West Palm Beach, he resigned and went to Philadelphia, where, through the generosity of this wealthy winter resident, he is preparing himself for undenominational mission work. He is now 20 years old and as part of his practical religious education has been appointed preacher in a Jewish mission in Philadelphia.

The romance of the gospel, where will one not find it! And where would Military Park have been today religiously if the community church spirit had not entered its heart and united it in its fundamental loyalties and affections?



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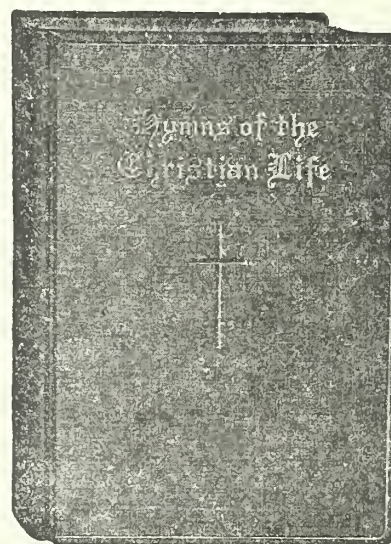
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IN THIS ISSUE:

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The Tie that Binds

Effective Public Worship

The Rural Church Problem

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Ministers are urged to send annual reports, church calendars, clippings from town papers, and other materials from which news may be extracted for our church news department.

WAR DEPARTMENT'S MAILED LIST FOLLOWS HARD ON KELLOGG PACT

By Frederick J. Libby.

Congressman James of Michigan on May 13 introduced into the House of Representatives a Bill "by request of the War Department" "to provide further for the national security and defense." Briefly stated, the main provisions of the Bill call for the registration, on a day or days to be proclaimed by the President, of all male citizens and applicants for citizenship between the ages of 18 and 45, unless they are already in some branch of the military or diplomatic service, and the imprisonment upon conviction in the United States District Court of all those who fail to register. Paid draft boards with the arbitrary powers of wartime are created, their decisions being final, subject only to the intervention of the President.

All Federal, State, County and municipal officers and agents are required, on penalty of fine and imprisonment, to perform any duty in execution of this Act that the President, acting presumably through the War Department, shall command and all agents are endowed with "full authority" to do whatever they think the Act permits. But to this point the Bill is dealing only with the preparation for an emergency.

If a national emergency should be declared by Congress to exist,—not necessarily a war—those registered will be subject to the President's orders for mobilization. If they fail to obey, they are subject to fine and imprisonment or to Court Martial. Quakers and members of other pacifist sects must serve as non-combatants.

Higher government officials, including the congressmen who have declared an emergency to exist, are exempt from serving duty during the emergency. Ministers of the gospel, minor officials, and persons engaged in "essential industries including agriculture" may be exempt by the President. There is no exemption other than this on account of occupation or religious beliefs.

Finally, even when no emergency exists but when in the President's opinion the "national interest" requires, the President seems to be given power by this Act to conscript into military service any individual male between the ages of 18 and 45. This provision is negatively worded in the Act (See Section 8) but is probably made valid under Section 11 which declares that the spirit and purpose of the Act are to be made effective regardless of the letter.

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JUNE, 1929

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THE TIE THAT BINDS

By Carl S. Weist.

"That they may all be one." These are the words of Jesus spoken just before he went to his death. It was his prayer for us. In that last hour he was thinking of unity and the love that makes it possible.

As we read these words we think of another message to the world. Ex-Governor General Grey of Canada said: "There is only one way out of this mess we have gotten ourselves into. It is the way of Jesus. Love is the way out and the way up. That is my dying message to the world."

After two thousand years we bow in the presence of our Master's table with chagrin and shame. It is passing strange, a sad, pathetic fact that the communion table which Jesus intended to bring Christians and peoples together has actually sent them farther apart. The sharpest divisions that Christians have known, have sprung from what we call the Table of our Lord.

Do the words "trans-substantiation" and "con-substantiation" mean anything to you? Well, they did mean something centuries ago as they still do today. They meant so much that they drove Christians apart and made them almost hate each other. One group used the word con-substantiation meaning that the actual body of Jesus was not present in the elements of the Lord's Supper. Jesus was there in essence only while the bread and wine remained material elements. Another group used the word trans-substantiation meaning that the bread and wine in the Lord's Supper actually turned into the flesh and blood of Jesus. To them Jesus' body was there in actuality in the celebration of the Mass.

Perhaps you are thinking what I am thinking: could the body of him who prayed, "That they may be one," be present at all in such petty, hair-splitting controversy? Can Jesus really be in the midst of a church bitterly divided into hostile camps? Is it possible for Jesus to be where his spirit is not?

Let us not look with scorn at these early failures to understand the mind of Jesus. Come with me nearer home. Does the phrase "close communion" mean anything to you? It does to a great many so-called Christians even today. It means that the Lord's Supper is open to some and closed to others. It means that a little group of folks within the pale of the church say to those outside their denomination, "Hands off. This communion is not for you. It is for us alone." And so they snatch up these symbols which our Master used that last evening and take them off to themselves to enjoy in their exclusiveness. Their action seems to say, does it not, "We are the elect. Jesus gave this supper for us." Many of you may remember being in services where you were forced either to leave or to pass by the elements of communion. You could not join in the celebration of the Last Supper though your heart was crying out to express its oneness with Jesus and with all humanity.

Some of us will have difficulty in forgetting the Lausanne Conference. This conference of Christians from all corners of the world was hailed as a distinct advance in the history of Christianity. And so it was. Here were Christians of many shades of belief meeting together day after day to discuss their common problems. The climax

came with the celebration of the Lord's Supper. To our everlasting shame, when they came to that, it was found that Christians could not celebrate it together. They went off by themselves in little groups to "hold communion". Think of that for a moment! The followers of Jesus so far apart that they could not trust themselves to sit at the same table with their Master. What must Jesus think to have his table made into a sharp sword that cleaves Christianity into camps of misunderstanding.

You see, it all comes about by our doing for this table that we have done for other phases of Christianity. Jesus knew nothing about the Virgin Birth, for example. He was so intent upon people learning how to live, that he never inquired into the mystery of his own birth. At least we have no record of it. And yet in these centuries some have made the Virgin Birth, which Jesus disregarded as not having any fundamental value, the chief corner of their belief and have insisted that Christians must affirm it. Take the matter of the humanity and divinity of Jesus. Read the Gospels backward and forward; you will never hear Jesus arguing about it. He has never taken with the thought of how much divinity or humanity there was in him. He was concerned with living divinely, with living humanly, in tune with the spirit of God.

Consider the question of the atonement which has driven a wedge between so many Christians. Where do you find in the life or words of Jesus that God could not forgive till His son was hung upon the cross? Nowhere. It all grew up centuries after Jesus had passed away. If it were such a vital part of Jesus' Gospel, why does he not mention it as such? Instead of arguing about atonement, Jesus spends his time in bringing men back to themselves and into harmony with God. That is at-one-ment and that is the Gospel message for us: the redeeming power of God's love as manifest in Jesus. What more do we need? Atonement has driven us apart; at-one-ment in Jesus must bring us together.

And now we come to our Lord's Table. What have we done with this? Instead of breathing the catholicity of its spirit, each group of us has tried to appropriate it for our own sectarian egos. We have made it a selfish table. We have disputed about its symbols whether they are bread and wine or something other; whether a person who has not submitted himself to the rites of a certain church has any place at the table. We have closed the door of the banquet hall in the face of those who happen to think differently about Jesus, though just as desirous as we of living out his life.

Oh, the shame of it! Christians! How far are we from being Christian! How far from that little group who met that night in the upper room! Read the account of that significant evening. It is all so simple and so beautiful, uncluttered by theology and ecclesiasticism. As they are eating together Jesus gives them bread, saying that it is his body and that they are to eat it in remembrance of him. And likewise he gives them the cup.

Where is there place for bickering or selfish egoism here? In the presence of death, Jesus is binding his disciples together in the fellowship of the burning heart.

How he must grieve to see us, in his name and in the very commemoration of that holy event, separate those who would be followers of him.

Sometime, I think, we who wish to become worthy of the name Christian, will see this table as a sacrament of unity. When we once enter into that insight we shall be ashamed to bring our little differences to it. Narrow sectarianism will not feel at home in the presence of the spacious catholicity of God's love. For that is what this table truly is: God's love manifested in Jesus. The love that takes all mankind into its heart. The love that forgets smallness and rises to greatness. The love that forgives. The love that reaches out and makes the whole world kin with the touch of the magic wand of understanding.

We cannot come to such a table as that, and bow our hearts to receive these sacred symbols without asking ourselves some searching questions: Is there anyone from whom we are estranged? What is there we can do that will restore us again to these estranged ones in a unity of friendship? Is the kind of Christianity we practice really attuned to the mind of Jesus? Are we intent upon ourselves, smugly complacent, selfishly unkind in word and deed? Is it these things that have driven us from the family of God and made us tread the lonely way?

We cannot come to such a table as his and sit in judgment upon other individuals. That is what we do when we bar other children of God from the table of Jesus. We set ourselves up as judges of their fitness to come and kneel before God. When we comprehend the Lord's Supper as a sacrament of love, we shall forget to examine others and think only of ourselves. Which means that, at last, no one will be barred and all who wish for themselves the higher life of love and truth will bow side by side at this table in the unity of peace.

For religion is a tie. A tie that binds. It is like a string running through a number of pearls. So long as the string holds, all is well; there are beauty, order and symmetry. Let the thread break and the pearls are scattered in disorder. Our Christianity, it seems to me, has been more like a number of pearls lying about on the floor in

disorderly confusion. A certain beauty in the separate pearls, to be sure, but never the symmetry and lovely richness of parts tied together into a unit that heightens the beauty of each and gives meaning to all.

We may think of this table as a thread of love that runs through the pearls of men's hearts everywhere, tying them into one family. It is the thought of this binding thread, I believe, that has caused my mind to rush on to a still greater unity than most of us followers of Jesus have comprehended up to now. Something tells me that when we actually enter into the mind of Jesus we will forget him as the leader of a sect and see him as a revealer of God and man. That is to say, our limited Christianity will be destroyed, for we shall have gone beyond it and its divisive names, and merged ourselves in the love of God with all other followers of the Light. Christianity to us, then, will be a pearl on the beautiful necklace hanging about the universe of the spirit.

The real way to enter into this larger fellowship is not the way of shunting aside Jesus as a divisive force. Rather it is to understand him as God's instrument of unity. Consequently, to enter into God's world family, is not to become less Christian but more Christian. By becoming more like Jesus we become less sectarian and more like the love of God, for, as we sing, "the love of God is broader than the measure of man's mind."

To become a true Christian inter-nationalist is not to cease being American. It is to become more truly American. For just as we enter into the true mission of America do we forget America as a goal and think of our country as a means to a better world. Likewise when once we have become one with our Master, we will find that he is only the Way into life above and beyond the measure of man-made religions.

Jesus, therefore, is a bridge; his table is a bridge. A bridge which spans the gulf that has come about through man's inhumanity to man. A bridge upon which you and I may cross and enter into that great community of all who wish to penetrate the mystery of life and find themselves in harmony with God and their fellowmen. Blest be the tie that binds.

NEED FOR MORE EFFECTIVE WORSHIP

By Ralph V. Austin.

The persistent practice of public worship through many ages and the ever increasing numbers of attendants witness to the fact that church services have served and do serve. Whether men have shared in the elaborate ritual of the Roman Catholic mass or in the plain Friends' meeting or in some one of the varieties of church service between, they have found something sufficiently worthwhile to justify a continued loyalty.

Under the leadership of new prophets, evangelists, great preachers, men tend more consciously to direct their search and more surely and in greater numbers to find the superior way of life through their religious services. On the other hand there is the tendency for "regular" church services to become habitual with a corresponding lack of conscious seeking and less concern for the high adventure of building the kingdom.

Among others, there are two reasons of especial urgency just now for making the services of worship in our nation more effective in serving their high purpose.

I.

The fact that the great majority of people now live within the parish of some church and that more than

half the population are nominal church members means that the task of Christians is not so much the matter of winning additional adherents as of making a more positive contribution to the world's life through the leaven of their daily contacts. Christians have gone to the uttermost parts of the world with their message; now they must make that message more intelligently and socially effective in daily life. The lives of Christians must now more than ever be "lights", "leaven", "salt".

This is all the more imperative because of the emphasis being laid, and that will undoubtedly be increasingly laid, upon religious education as a method of spreading and cultivating the faith. As those trained in Sunday, vacation and week-day schools bring their greater intelligence and interest to the church, Christians will face a mighty testing. To those who have been taught how to worship, taught much about God and Jesus Christ the church dare not be derelict. These seekers must be able to find God in and through the church services or those services are futile.

It may be that changes in the "order" will be necessary, but the greater need is that church attendants prepare their lives for the contribution of the service. Let

every Christian consciously determine the true purpose of the services and then join in the services of public worship to achieve that purpose.

II.

Other facts which constitute an impelling motive for making church services serve more effectively their high purpose are results of the missionary project of the church.

The missionary zeal of the church has been at least successful enough to make the Christian religion a major issue in practically every country of the globe. The result of this is that it is getting an amount of consideration never before achieved. The enemies of its progress have accordingly been blessings in disguise in turning attention from statistical progress to its true worth. In the long run Christianity can only stand on its merits; those merits are in a sense very delicate, they require constant nourishment and cultivation to continue existence. The number baptized, the number of communicants, the extent of self-support may constitute a highly satisfactory and inspiring report to home churches, but these facts have little meaning to the peoples of the nations concerned. There the ultimate question is: Has Christianity really a gospel for life,—a measure of good news? Only to the extent that it has will it succeed in ministering to the "poor" and the "needy" of any nation.

Along with progress in spreading Christianity has also come astounding progress in means of communication. The time is rapidly passing when the people of any nation know of America only through the lone missionary or when those people think of America as the realization of the kingdom about which the missionary teaches. Increased literacy, increased circulation of papers, magazines, books, increased travel within the countries and increasing travel and study abroad have brought a testing of Christianity for its "fruits" that will be wholesome in its effect ultimately. We have advertised the goods, now we are called upon to deliver.

Another by-product of the Church's missionary activity is the high expectations of America's part in the world's life. Whether America is a Christian nation or not, it is popularly so conceived, especially by those very countries where our missionary activities have been most successful. There was consternation, we are told, on the part of many of the so-called "heathen" at the spectacle of the World War, a war among the "Christian" nations themselves, America included. Then, war over America's role in the world's life left much to be desired according to the Christian standard.

Thus we find it today that perhaps as never, there is a checking of the Church for its actual worth. Men are asking, "Is Christianity a religion of love?" The test is ultimately of the worth of the church service.

No one of intelligence and concerned for the welfare of the race will deny the worth of the life and teachings of Jesus; nor is there denial of the fact that under Jesus' inspiration innumerable individuals have attained great nobility of life and have served their fellow men wisely and well; but the contribution of Christianity is in its highest form through a fellowship, the church,—a social achievement. From the time of Jesus' calling the twelve till now the Christian religion has been an institution concerned for group life of an ever expanding inclusiveness; and the message of good news that the world needs most today, and which Christianity claims it has, is the message of a world brotherhood to be realized by the leaven of the Christian brotherhood within.

No one doubts the wisdom and worth of what Jesus

called "the great and first commandment": "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The question is are we doing enough to realize it in our public services of worship?

No one doubts the wisdom and worth of what Jesus, promptly added, "and a second like unto it is this": "Thou shalt love thy neighbor as thyself." The question is, are we giving enough impetus to its practice by our services of worship?

No one doubts the wisdom and worth of Jesus' "new commandment": "that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The question is, is church life measuring up to it? Are our church services feeding, and watering that sort of life?

Church services have served; do serve; let us use them more carefully, more consciously as a means to these definite high ends,—in a word, let us serve their high purpose more devotedly and they will serve us increasingly well.

VACATION BIBLE SCHOOL IS NEXT

Thousands of vacation schools all over America will open in June. The idea has so many elements of potency in it that it now promises to revolutionize Sunday school work.

The students of child life knew a long time ago that summer was the most dangerous time for the child. "Satan finds some mischief still for idle hands to do." Juvenile delinquencies piled up. And the child became profoundly unhappy under the tedium of a summer in which he did not know what to do with himself.

The Daily Vacation Bible School puts the child under paid teachers of religion, hand-craft and music. The forenoon is filled with Bible study, worship, hand-craft, and directed play. The afternoon is left free and the child finds it plenty long enough. Perhaps the direction given in the morning results in a more useful afternoon, though its activities are undirected.

The actual time spent in Bible study for the average child is doubled if in addition to Sunday school he attends the Vacation School. The hurry and superficiality of much Sunday school work is replaced with the serious and yet joyous atmosphere of the modern school room.

The financing of the vacation school has not proven a very difficult problem in most communities. The teachers are paid a modest stipend, but people are engaged who are worth more than they get. A very considerable program may be put on for two hundred dollars. And nearly every church has people who will gladly subscribe to a budget for this purpose. Perhaps in the long run the vacation school should be in the regular church budget.

It means more work for the minister. But it is the kind of work to which he has devoted his life, and he should rejoice in it.

MINISTERS AND CHURCHES

A minister of a community church with more than ten years of continuous service in the community church movement with large experience with some of the outstanding community churches in the country would like to communicate with churches who are looking for a minister with a view of settling. Excellent references. Address Q. R. S., Community Churchman.

THE RURAL CHURCH PROBLEM

By Kenneth C. MacArthur,
Rural Secretary, Massachusetts Federation of Churches

One of the marked tendencies of country life today is the passing of isolation. Two million four hundred thousand farmers in the United States are said to be engaged in cooperation, either in marketing their products or in buying supplies. The consolidated school is replacing the scattered district schools. The automobile and radio are teaching rural people to think in terms of a wider community than that represented by any local group. These tendencies have affected church life as well as other interests.

There is a growing recognition that we must have capable educated men for country ministers, and that to secure such men we must offer them adequate fields for their efforts and at least a fair remuneration. In Massachusetts, the most successful way of securing these results has been by the method of federating existing local church organizations.

Such a church must be clearly distinguished from the so-called community or union church, which has no denominational affiliation. A federated church acts as one congregation for all purposes of work and worship; but each unit maintains unimpaired its legal identity and its denominational connection. The pastor may represent one of the constituent units or some other denomination. A joint committee giving equal representation to the units has the management of all business affairs. Each of the partner churches gives to the joint committee the use of its land and buildings and the income of all invested funds. But the members give their missionary offerings to the boards of their own denominations. Questions of baptism are left to the conscience of the individual member, and the pastors may secure the services of any ordained clergyman to administer the rite in the manner desired.

Delicate and even difficult engineering is sometimes required to bring about such an organization in a local community. Some people fear that important religious principles will be compromised. Others have such sentiment for a building that they are unwilling to worship elsewhere. They put the symbol of religion in place of the reality, and should heed the apostolic words, "Little children keep yourselves from idols." They are like the Jews of our Lord's time who swore by the Temple. There is much inertia to overcome in forming such an alliance. There have been two failures in Massachusetts. But there are now 50 federated churches successfully functioning. The Articles of Agreement, prepared by representatives of the various denominations, have worked well. They provide that, in case any of the constituent churches shall vote that circumstances make it inadvisable to continue this agreement, they may withdraw upon six months' notice. In other words, the churches are going into something like a companionate marriage rather than an agreement to take each other for better or worse.

This form of organization has ceased to be an experiment. It has stood the test of time. One church of this type has been operating in North Truro on Cape Cod since 1867.

Miss Elizabeth R. Hooker, in her book, *United Churches*, pointed out that 48 per cent of such combinations are in New England and the middle states, nearly all of them in small communities. Their average membership was 172, their yearly addition over 5 per cent,

and their salary \$1,650, as compared with 108 and \$1,430 respectively for the average of all churches in similar places. In Massachusetts, the average benevolences have increased from \$200 before federating to \$456 after taking that step.

The general experience has been that the federated church brings better financial results, community harmony and improvement, and an increase in attendance and membership. In some cases the total membership is smaller after the churches federated than it was ten or fifteen years before, when they were all separate, but this is accounted for by the falling off in rural population.

Country people would not be so foolish as to maintain three high schools, railroad stations or Grange halls when one would be sufficient. They would not lay out three or four parallel highways to the next village when one would be ample for all the traffic. The economic argument undoubtedly carries a good deal of weight. People give more after the churches have federated, but their money goes further. It is no longer necessary to heat and light, to preach at and sing to so many thousand cubic feet of empty air. The unused church building in various towns has become a community house, and the extra parsonage has brought in revenue to the church. In Shirley, Mass., the Congregational and the Universalist churches federated. The superfluous auditorium was sold to the American Legion, the better one being maintained as a place of worship. One of the leading citizens was so impressed by the good work done in bringing the churches together that he gave \$15,900 for a community house. The Universalist church was able for the first time in many years to meet its whole denominational apportionment, and its children have now all-the-year-round Sunday school instead of for a period of four months. As far back as 1920, there were four rural pastors in Middlesex County who had salaries of \$2,000 and parsonage. Three of these were in federated churches. There is an obvious reduction in overhead expenses. As long as church properties are exempt from taxation, even the atheists being compelled indirectly to support them, it is a question in ethics as to whether we are justified in using them relatively unproductively.

The town and country people are being brought together in other aspects of their lives. It is a pity that the Church, whose very reason for being is fellowship, should so often remain a divisive agency. One layman in Charlemont, where three denominations federated, remarked that there never was a Christian spirit in that town until the churches got together. The deepest reason for federating has not been to save on the coal bill, but in the love of Christ to express that spirit which devout disciples have come to believe essential for the bringing of the world to His feet.

Concrete Cases of Success

A good example of the success of this kind of work is seen in Conway, a farming town in Franklin County. If we compare five years of united work on the part of three denominations represented in the federated church there with the five years previous, we find that the benevolences increased from \$1,200 to \$3,500, or nearly 300 per cent. The Ladies' Aid gained over 57 per cent. The minister's salary nearly 58 per cent, and the church mem-

(Continued on page 8)

EDITORIALS

DID THE DEVIL MAKE THE SMALL TOWN?

One may hear the cynical word frequently: "God made the country and man made the big city; but the devil made the small town." This hatred of smaller communities found literary expression in the widely famed "Main Street." The author of "Main Street" missed half the indictments that could be brought against the small town and missed nearly all the virtues as well.

Gossip in small towns shows human interest. Not all gossip is unkindly. When Mrs. Jones notes her neighbor's wash on the line, she is often glad to know that her neighbor is well enough to do a wash. It is only when Mrs. Jones sets out to hurt her neighbor by telling what she "heard", that gossip has the odor of the pit. In place of gossip, the big city has coldness and indifference. A funeral from the next flat attracts only passing notice.

To the small town has been given the reputation of the ugly and sordid. The big city has its degenerate sections where weeds are never cut and where lawns are never improved. Back of the yards in Chicago one may find square miles of ugliness that will match anything in all the world. And small towns have sections that may be called "hell's half acre", or some other equally expressive title.

But when Lorado Taft starts out on the hunt of beauty on his annual pilgrimage, he does not tarry always in Chicago. He knows where the beauty spots of wild nature in Illinois may be found. And included in his tour of beauty are certain villages where the people have known how to make the community attractive.

Small towns might be more beautiful than they now are. Land is cheaper. Houses are less crowded. It would have been just about as cheap to make business houses look different as to have a row of them like peas in a pod. The small town that discovers its resources in beauty has started on the road to a new prosperity and a new self-respect.

The detractor of the small town points sometimes to the bitter political animosities that sometimes tear these communities. Perhaps a creek, dignified by the term river, divides the town into two opposing factions. Sometimes it is a question of "the silk-stockings" against those that wear the twine socks. The issues that small towns will divide over and fight to a bitter end are such important matters as the width of street pavements, the laying of a new sewer, or the location of a new school house.

Deeper than these issues are usually others. The ambitious political boss must keep his hand on everything to enhance his authority. To this end often attaches much filthy lucre. But whether or not this be the case, he seeks the lime-light of publicity by having people for him against him or for him. What he cannot abide is that anybody should just plainly ignore him.

But with all the "Much-Ado-About-Nothing" that characterizes a great deal of the political life of the small town, there is a chance for cleaner political life. People know each other. The crook can be found out before he becomes a senator. And as the small town grows older, and perhaps more religious, it refuses to get heated when political leaders crack their whips. Men and women commit the unpardonable sin and switch from one to another party.

Business life in small towns may develop keener animosities than in big cities. Two hardware men across

from each other in Main Street glare at each other daily. An Illinois village was torn into two quarreling factions years ago because one of the hardware men had blackballed the other in the town lodge.

The lunch clubs are changing much of that these days. Eating together may not be a very spiritual process. But it does have some spiritual by-products. It is an old racial attitude not to lift your hand against the man who has taken bread and salt with you.

And of course everybody knows what it means to be a minister in a small town with three churches. Every move made by any minister is watched jealously by all the others. If one has a kindergarten, all must have one. From three pulpits are thundered the differences of creed that separate three churches. Tired folks, hungry for a gospel to live by are led astray in their search for religious reality.

When a family transfers from one to another of the churches, the whole town talks about it. The church losing a family must at once take one from somebody else, or else get another minister strong enough to perform this act of ecclesiastical brigandage.

All of that is a part of the evil of church life in the small town. But where else, like in the small town, do people read their Bibles so much and honestly try to live the Christian religion? After all plain folks find the heart of the gospel, even though the preachers do preach about creeds and rituals all the time. The self-sacrifice and the spiritual achievement of village churches is a story to make glad the angels of heaven. A preacher dares to mention sin in such communities. There are sensitive consciences to acknowledge the reality of evil. The city churches have been recruited from the piety of villages. And if religion ever fails in the village, the future of the nation will be uncertain.

The chance to make life in a village satisfying and uplifting is most interesting to the social engineer. Villages may lack hospitals and skilled physicians. But they have fresh air, lots of sunshine and a food supply which has not lost its vitamins. And are not these the beginnings of community health? Just a little more general intelligence about hygienic living, and life in the village on the physical side would be ideal.

Education has distinct advantages in the small town. There is less of distraction. Many a small town has no theatre at all. If the high school student has less apparatus he is challenged to make his own. And he may learn more science in consequence, than his city cousin does in a high school with six thousand students. The teacher deals with pupils in smaller groups. He has time to create ambitions and to develop ideals. And that is just pure gain.

Surely no one would deny that the play life of the small town is more wholesome. In the cities young people hire somebody to amuse them. In the country they play. There are plenty of vacant lots on which village nines can play ball. And it is not shameful for the girls to play as well as the boys. The village has a chance to develop unofficial and unpaid teachers of play life. What the scoutmaster does for boy life, might be done by others for the general play life of the community. If the town has but one church, its play life may well develop in connection with the church.

The interesting communities of the world are not all large cities. Most of us would rather visit Oxford

than to visit London. Oberammergau has more charm than does Berlin. And in America thousands have passed by Des Moines to spend time in the wayside shrine known as "The Little Brown Church".

The period of decentralization will set in in America one of these days. Not always will we be building large cities larger and larger. Henry Ford is right. We will have small manufacturing units in villages to use up the winter time.

But between now and then the engineer of a social religion has much to do. The evils of village life may be largely eliminated. And when this engineer of social religion has finished his task no one will ever again suggest that "the devil made the small town."

MISSIONARY NEXT DOOR

Much of the promotion of the community church idea is simply an extension from town to town of a good idea. A successful community church always leads to inquiry and emulation. Were the sixteen hundred community churches in America aware of their opportunities, the practice of Christian worship might be revived in many hundreds of communities this coming year.

An example of this is the development of the federated church in Ohio into a larger parish. Small communities round about will be under one pastoral unity. Eventually this will mean that the federated church must have a staff instead of a single minister. More often, however, the community church minister is invited to speak in an adjacent village. The work in the new village is organized and put under its own leadership.

Ministers who have opportunity to speak upon community church themes will find it of advantage to leave behind them literature that may be perused by the people. Tracts, booklets and sample copies of *The Community Churchman* are all aids in making a community more aware of its religious opportunities.

The town paper has been made the medium for carrying the new idea to a good many communities. Editors are willing to publish communications from responsible people suggesting community improvement.

In an Illinois town, hopelessly over-churched, a layman has recently financed a conference of laymen with outside speakers coming to talk on the community church and community development. This layman has long been a reader of the literature of the community making his town think in terms of more effective religious church movement, and has his own unique method of organization.

ERA OF CONTROVERSY HAS SPENT ITSELF

The era of theological controversy following the world war seems to have spent itself. The announcements of national gatherings of the various denominations the latter part of May and the early part of June seem to be devoid of the sensationalism connected with announcements in previous years. The Presbyterians will have the Princeton Seminary case on its hands, but that is not strictly a theological squabble.

The theological censor has succeeded in making himself thoroughly despised by the general public. The egotism of the man who sets himself up as a judge of his brethren is colossal. The sins against Christianity of this sort has made clear to the big world that whatever Christianity may or may not be, at least it is not a spirit of hate and persecution.

But these quieter times may only result in obscuring our fundamental Christian issues. The denominational programs have a sameness that palls upon the seasoned

convention-goer. The delegate must hear the same old speeches often made by the same old secretaries making the same old contentions. These have the one complaint—not enough money has come in.

And meanwhile great spiritual issues confront this age. America has forsaken the churches and taken to Sunday golf and automobile trips. Prohibition is threatened by the opposition of a powerful group of commercial interests. Crime has become so general that President Hoover thinks our national foundations are slipping. Political graft eats up the resources of the tax-payers. Luxury has softened the moral fiber of great numbers of people. Our international relations are illogical, and may lead to grave misunderstandings. And while great causes like these challenge the church, we shall continue to hear of budgets and machinery and institutionalism. The voice of prophecy is well nigh silent.

THE RURAL CHURCH PROBLEM

(Continued from page 6)

bership nearly 48 per cent. The Sunday school and young people's society each gained over 100 per cent. These gains were due to the federated plan and to able pastoral leadership which this plan makes more likely for a small church. They are all the more remarkable because during the period of ten years the population of the town decreased from 1,219 to 936.

In Ashland, a town of about 2,500 population, the Congregational, Baptist and Methodist churches have been federated for nearly ten years. The united church has a budget of \$5,500 and pays its minister \$2,750, besides parsonage. The missionary giving for the various denominations has been maintained. The annual canvass covers all the Protestant homes in the town, and the weekly church paper has a circulation of 400 copies. The total church membership is about 350, 120 of whom have been received into the church in the past three years. The church school is thoroughly organized and departmentalized. The young people's department has a constituency of 174. When the federation was established, two of the churches had no pastors and no money for fuel, and the Baptist church had a student pastor only because of invested funds. There has been a general improvement in the spirit and government of the town because of the influence of the federated church, which regards its tasks and ministry as community-wide.

The movement in Massachusetts has spread to larger communities also. In Warren there are 355 members in the three-church federation. In Hudson there are 398. In Chicopee there are 337. In Neponset, part of Boston, there are 344. And in the First Federated Church of Boston, in Roxbury, there are 310. Lowell also has a flourishing federated church. It seems likely that we shall have more and more churches of this sort in cities. Most of the objections are theoretical, and when people actually work together they find it perfectly possible to conserve the denominational life in a larger unity. No one can estimate what far-reaching effects this experiment may yet bring about. The United Church in Canada came partly from the local unities in small communions, and the federated country church, which has already spread to the cities, may lead the denominations toward some fulfilment of our Lord's prayer that they may all be one.

The writer is himself the part-time pastor of a federated church, in which for sixteen years Baptists and Congregationalists have worked together with increasing effectiveness. Last June, he immersed three young men in a lake, and the Congregational deacons then served the

communion at the service held in the nearby farmhouse.

We can succeed with federated churches if we sincerely want to serve our community and the Kingdom of God. We must secure a large measure of unanimity on the part of the local people and also the approval of the denominational officials. The adoption of the Articles of Agreement should be followed by united effort in all departments of the church life, under the leadership of a

broadminded and earnest minister. If this is done there is no reason to fear failure.

The next step after the local federated church is the Larger Parish, in which several communities cooperate in maintaining a staff of trained specialists, covering an adequate area with adequate men and women leaders. The federated church fits very well into this now generally approved scheme for rural church administration.—Federal Council Bulletin.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

We finish this month our daily devotional reading of the Psalms. We have spent more than five months reading this great book of the Old Testament, so expressive of personal religion in its hours of triumph, success, despair and failure. Notice that the book of Psalms begins with the promise of blessing and ends with a great ascription of praise.

Having finished the reading of the Psalms, we shall take up next readings from the Old Testament prophets. If you will really take the time to study each day's chapter, you will discover how surprisingly modern the message of the prophet is. Be sure to note that "The whale" is not the greatest thing in the book of Jonah. What really is the greatest thing in this remarkable book? Try to find it, as you read a chapter a day.

Week of June 16: June 16, Psalm 146; June 17, Psalm 147; June 18, Psalm 148; June 19, Psalm 149; June 20, Psalm 150; June 21, Jonah 1; June 22, Jonah 2.

Week of June 23: June 23, Jonah 3; June 24, Jonah 4; June 25, Micah 1; June 26, Micah 2; June 27, Micah 3; June 28, Micah 4; June 29, Micah 5.

Week of June 30: June 30, Micah 6; July 1, Micah 7; July 2, Amos 1; July 3, Amos 2; July 4, Amos 3; July 5, Amos 4; July 6, Amos 5.

Week of July 7: July 7, Amos 6; July 8, Amos 7; July 9, Amos 8; July 10, Amos 9; July 11, Hosea 1; July 12, Hosea 2; July 13, Hosea 3.

Week of July 14: July 14, Hosea 4; July 15, Hosea 5; July 16, Hosea 6; July 17, Hosea 7; July 18, Hosea 8; July 19, Hosea 9; July 20, Hosea 10.

UNIFORM SUNDAY SCHOOL LESSONS FOR THE MONTH AHEAD

June 16—"Judah Taken Captive"—II Kings 25:1-21.

"Righteousness exalteth a nation; but sin is a reproach to any people." Judah was now reaping the harvest of the seed sown by the breaking of the laws of God. The people of Judah had paved the roadway for their own punishment and destruction. To be led away captive was a terrible punishment indeed. It meant giving up everything at home and being forced to go away to a foreign land. We do not wonder that the captives sat under the willow trees by the river of Babylon weeping for the homeland. The treatment of captive peoples by oriental monarchs was desperately cruel. Witness the treatment of King Zedekiah, the slaying of his sons before his eyes, and then the putting out of his eyes. From that day to this, under the influence of Christ, the world has made great strides in kind and human treatment. More terribly destructive forces are at hand now than in the days of Nebuchadnezzar, such as poison gas, but may the good Lord deliver us from their use in another war which could easily mean the destruction of civilization. Let man instead use the forces of the universe for the good of the race.

We may well wonder what would have been the future history of Judah had her people obeyed the voice of the prophets of God. The heights of moral greatness to which the nation was brought by Samuel, David, Hezekiah, Josiah, could have been multiplied over and over again, if all the kings who governed the nation had been men after God's own heart.

How long will the United States of America stand as one of the great nations of the earth? Only as long as she holds to the abiding principles of righteousness as revealed in God's holy law. His revealed way of living, can our nation continue its place of moral leadership in the world.

June 23—"A Psalm of Praise"—Psalm 103:1-22

Last week's lesson was a lesson of despair, but of solemn warning to walk in the way of righteousness. The lesson of today centers in that joy which comes to a person who finds himself in harmony with God. This is a Psalm of praise for the mercies

of God. "It is one of the richest and most beautiful poems in the entire hymn book of the ancient Jews."

"Count your many blessings, name them one by one. Count your many blessings, see what God hath done." Regardless of our trials, these words can be the song of every heart.

Back of a heart filled with thanksgiving is an earnest faith in God. What we daily enjoy in life we naturally connect with God who is the greatest Giver in the universe. He merits our hearty praise. "In Him we live and move and have our being."

Complete forgiveness of sin is easily understood when we realize that God is our heavenly Father. But there must be on our part a desire for forgiveness.

What a gem of truth this is: "As the heaven is high above the earth, so great is His mercy toward them that fear Him." God can only really bless those who have a right attitude toward Him.

June 30—"Review: Prophets and Kings of Judah's Decline"—Psalm 130

The Kingdom of Judah had no lack of mighty men of God. No other nation on the face of the earth has ever had such a long line of clear visioned men who stood for high ideals for both the nation and individuals.

It was the business of each prophet to analyze the nation's life as he found it, to commend what deserved commendation, to warn against that which was destroying, and to extend the invitation of the Lord: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Each king, as he took the throne, whether in Judah or in Israel, had a supreme choice to make. Would he lead his people upward to God or downward to destruction? Few were the kings, such as Hezekiah and Josiah, who chose the right path. The abiding names of Judah's history are those who chose the pathway of God.

Refreshing indeed is the story of the Rechabites in this our day of the Eighteenth Amendment. They held fast to the high principles to which they had been pledged. Will the American people observe the law of the land?

July 7—"The Story of Ezekiel"—Ezekiel 1:1-3; 2:1-3:27; 8:1-4; 11:22-25; 24:15-24; 33:30-33.

Ezekiel was one of the prophets of the Exile. Among the captive Jews in Babylon he was a comfort and power. He was a prophet of visions. He was a watchman or sentinel.

"Equipped with a message from the Lord, Ezekiel dared face any people. He was to utter God's words." It is so with the prophets of any time. He who has a message from God must speak it, regardless of the response.

Ezekiel, having lived both in the homeland and in the land of exile, had a fine opportunity to observe the manner of the life of the people. He saw little hope as the nation went toward its doom in the homeland. But with a repentant spirit in Babylon, he saw the embryonic spirit of a new nation. In the face of this he had no need to be discouraged in the light of the slowness of the people in recognizing his call as a prophet.

Do you let your ears hear the voice of God as He speaks to you through the prophets of today?

July 14—"Ezekiel Teaches Personal Responsibility"—Ezekiel 18:1-32; 33:1-20

"To make it clear that before God each person is responsible for his own moral conduct;" in these words the purpose of this lesson has been well stated. Each one must meet the consequences of his own life. You and I are responsible for the life that we live.

"God's immutable moral laws require that the sinning soul shall die, that is, be eternally separated from God. But God has a gracious way for man's freedom from the penalties attached to

sin. Of this way of escape many must be told by commissioned persons, who have received authority from God to waru against continuance in sins and to promise escape for the repentant."

God has great pleasure in the life of the righteous, when His love for the sinner is fully accepted. Past sins are blotted out. Warning, the despairing cry of penitence, and complete forgiveness, and holy living; these are the natural steps to a holy life. Each one stands or falls before God in the light of his faith and deeds.

YOUNG PEOPLE'S TOPICS

June 16—"Preparing for Voluntary Christian Service"—I Timothy 4:9-16.

June 23—"Jesus Teaching Us Self-Control"—I Peter 2:11-20.

June 30—"Heroes of Christianity in America"—II Corinthians 11:23-33.

July 7—"What Has Made America What It Is?"—Deuteronomy 8:1-20.

July 14—"The Christian Sunday—What It Is For and Why"—Luke 4:16-22.

SECRETARY'S JOTTINGS

By J. Robert Hargreaves.

As per the announcement in my last letter, the new Joint Committee of the Federal Council, the Home Missions Council, and the Community Church Workers, three each, was duly organized on the first day of May. The members from the Federal Council are Frederick L. Flagley, of New York, L. W. McCreary, of East Orange, N. J., and E. D. Kohlstedt, of Philadelphia; from the Home Missions Council, Ralph S. Adams, of Philadelphia, Herman N. Morse and Charles H. Sears, of New York; for the Community Church Workers, R. E. Shields, of Mountain Lakes, N. J., M. W. Van Tassell, of Camden, N. Y., and Carl S. Weist, of Mt. Vernon, N. Y. The secretaries of the several councils are members ex-officio. The officers, who will form the executive section of the committee, are L. W. McCreary, chairman; W. R. King, treasurer, and J. Robert Hargreaves, corresponding secretary. The following form letter, which will be mailed to all types of community churches, setting forth some of the functions of the committee will read something as follows:

"You have probably learned of the working agreement established between the Home Missions Council, the Federal Council, and the Community Church Workers, and of the committee appointed as a medium for the suggested related activities.

"Permit me to say that the committee is now duly organized, functioning, and ready not only to further the work of the Five Year Program, but also to render any assistance within its power, to the community churches of whatever type.

"In so far as may be desired, and as is possible within our limits, we will hold towards community churches the helpful relation which is expected from the headquarters of any single denomination to its individual church. In so doing we will express the attitude and spirit of Christendom in its united field.

"If such familiarity as we may have with precedents, or such or such contacts as we have with present organizations, can be of help to you in any problem we will be glad to be called upon. In the case of pastorless churches, we will, through the corresponding secretary, be glad to name investigated candidates. In the matter of benevolences we will keep you in touch with the particular needs and opportunities of the hour, as those needs are cared for by the well organized missionary boards, by union efforts, and by private enterprise. We cordially invite your affiliation and cooperation."

At Detroit, Michigan, in the latter part of April your secretary attended a meeting of the newly forming State Council of Churches. A larger and more completely representative gathering is being planned for the early part of June and I am asked to give a description of the plan of work of the Community Religious Movement under the new arrangements.

On April 28th, a conference of Community Church Workers was held at the Union Roads church, in the vicinity of Buffalo. There was an afternoon and evening session, in each of which it was my privilege to have a part. The attendance was good and the interest quite pronounced. A western New York committee for the furtherance of the movement and for ultimate cooperation with the Joint Committee, above referred to, was formed. Ellsworth N. Croll, of the Oak Grove Church, of Buffalo, is the chairman of the committee and the first general meeting will be held in the Oak Grove Church next October.

It is sometimes asked, just what is the purpose of such a committee or council, and why not leave all community church interests to the several state councils of churches? In the first

place there are only a very few community churches which have found any definite place in the state councils, and then only through individuals not regarded as definite church representatives. The brethren in Michigan will endeavor to find a way to incorporate our churches in their organization. The puzzle is simply a matter of technique. Just how can a group of churches, not a denomination, be collectively represented in a council which is generally recognized as of denominational appointees? It is said, "where there is a will there is a way." In several Councils there is a "will", and we are in hopes that a "way" which will not conflict with our interdenominational church principles will be found. I feel sure it will be found. However, there is another matter which enters into the question of community church councils. There is a natural tendency for people, with common problems and similar interests, to seek mutual council. The churches dealing with student problems council together and in doing so find encouraging fellowship. Many community churches have interests in common with each other and their coming together for fellowship and council should not be interpreted as indicating a desire to be considered a group apart.

In a recent conference with Bishop Meade, of the Methodist church, it was suggested that a section of the state meeting of that denomination be given over to the consideration of community church interests and that community churches adjacent to the place of meeting be invited in for council and fellowship. The idea is to receive consideration. If the different denominations would, in their stated gatherings, make such provision it might meet the natural requirement for association and also lead to a clearer and more sympathetic understanding of the Community Religious Movement.

The Iowa Conference committee is showing an attitude which, I wish, might become the standard characteristic of all our annual gatherings. They are expressing willingness to turn over their program to the consideration of the religious needs of rural and suburban communities without special emphasis on any particular form of church organization, and plan to invite officials of other councils to take a part in the making out of the program. The meeting will be held with the first Federated church, of Des Moines. We hope it will make wholesome history, and clear the atmosphere concerning the attitude of community churches to the present going order in the Kingdom of God.

On Sunday, May 5, I attended part of the organization services of a church in Land-o'-Lakes, Wisconsin. The steps which led up to the organization of this church are unusual. A few people from Winnetka, Ill., who own summer cottages in that lake region became vitally interested in the spiritual well-being of the district. Their first step was to engage a minister, in the person of C. H. Warren, commissioning him to labor as he might feel directed. Step number two was the building of a very nice parsonage. For the first winter this house was the place of worship for the locality. The third step was the erection of a community house and the furnishing of the same with suitable equipment and with a library. During these processes a church consciousness has developed among the people, or, to state it more accurately, has spread from the Winnetka Christians and the minister's family through the neighborhood, resulting in the organization just now effected. Land-o'-Lakes is a district which has several of the unhappy tendencies of the lumbering days, and this bit of heaven which has been set to work by these summer residents has been a real God-send. Northern Wisconsin and northern Michigan is a territory for community endeavor, and more developments may be looked for. Part of last night and of today has been spent in consultations about that district.

During this month some time was spent in Colorado. Nearly every district has problems peculiar to itself and Colorado is no exception. A meeting of community church people was held at the Denver Y. M. C. A. on May 10. So far as I know, this was the first gathering of such a character held in Colorado. We organized a state committee for the furtherance of the movement and for purposes of cooperation with the Joint Committee in New York. The chairman of the group is A. A. Heinlein, pastor of the community church, of Walsenburg; the secretary is Dr. McCormack, of the Washington Park church in Denver.

Colorado is a state of considerable and impressive distances. On a Saturday I was driven the distance of 275 miles for one Sunday appointment and then a little run of a hundred miles for the second appointment. The weather on the Saturday was said to be "unusual". The entire drive was through a heavy rain and snow storm. The Sunday drive was a little better, but not too "usual".

Though the journeys may have been a bit cool, the church contacts were, by way of contrast, most warm and inspiring. On the Sunday morning I preached at the rural church near Monte

Vista, E. L. Tuck, pastor. This church organization, which is probably the largest in the country, holds its services in the Valley High School, said to be the finest rural school in the state. I hope they will long continue to hold their services in the school for it is admirably adapted to the church work. In this congregation, and in the community generally, we saw a demonstration of the art of living together. The people are united in their religious expression, in industry, and in their social life. They have a Sunday school of about 200, and a congregation of like proportions. One could not view this harmonious group, and contemplate its influence, without rejoicing in an anticipated spread of the united rural church. In the evening, I preached at Walsenburg. This church under the leadership of Mr. and Mrs. Heinlein has reached a membership of about 500, and is exerting a wholesome influence in the entire region. They are about to break ground for a community house, the money for this unit of their anticipated building equipment being now in sight. This is a church run by business men and in a business-like manner. (By the way it has the largest subscription list in the country for *The Churchman*.)

Another contact in Colorado was at the Montclair church, in Denver. Most of the community churches of Denver are of the denominational type. The Montclair church is of the independent or interdenominational order. I experienced a little hesitation in accepting the invitation to speak at this church, for a letter had been forwarded inviting me to a meeting with the church council of the Winnetka church on the same evening, and I wanted to get back to Chicago for that gathering. However, when I realized the brave effort of the Montclair people I could not turn aside from the invitation, nor deny myself the privilege of such a contact. I know the Winnetka brethren will endorse the decision. This church has started in the one inadequately church-ed region of Denver, and is an illustration of an accomplishment, without missionary aid, which might have been frustrated had missionary aid, requiring a specific denominational allegiance, been forthcoming. About twelve families, having membership in several different churches concluded they needed a district church. They secured funds to run their anticipated work for a period of three months and then approached Dr. Sykes, who happened at that time to be free, to lead them. They have been running less than a year, and now have about 95 families in their interdenominational constituency, and their future seems quite definitely secure. Should that day soon come when Home Mission Societies find a way to pool their funds for the aid of causes like the one described, this congregation could make fine use of a little help and greatly speed their development. In the meantime they are determined to carry on, and their efforts are being abundantly blessed. They are unusually fortunate in having the help of Dr. Sykes. Before the union in Canada he had been pastor of such churches as the St. James Methodist Church, in Montreal, and the Grace Church in Winnipeg and after the union had experience in the United Church. He knows his ground.

My space must be more than taken and I must close this letter. The first part of June, I am to be in New York and also in attendance at the annual meeting of the Massachusetts Convention of Union and Federated Churches. I will start my next letter with a work about that meeting. The meeting with the New England brethren is being anticipated with pleasure.

BOOK REVIEWS

The use of the Old Testament in current curricula, by Robert Seneet Smith, Century Co., 1929, \$2.25.

The author investigated the original International Graded Series, the Constructive Studies (University of Chicago Press), the Completely Graded Series (Scribner's), the Beacon Course (Unitarian), the Christian Nurture Series (Episcopal) and the Abingdon Week-Day Textbooks. The revised International Graded courses have been issued since the book went to press. Other courses not reviewed are the Lutheran Graded Series, the Westminster Textbooks, the International Group Graded Series, the International Uniform Lessons and the Improved Uniform Lessons.

The fact-findings and opinions include the following:

That the use made of O. T. material is, generally speaking, in harmony with the prevailing standards of critical O. T. scholarship, although in some instances the writers of courses for younger children have made out Jacob, Joseph, David and Solomon "better men than they really were"; that Cain and Abel, the tower of Babel, the deceptions practiced by Abraham, Abraham's attempted sacrifice of Isaac, Hagar and Ishmael, the destruction of Sodom and Gomorrah, Jacob's stock-breeding experiments, Jephthah, Micah and his idol, and the exploits of Samson appear seldom or never; that the O. T. miracle stories are not well adapted to use with young children and should be deferred until "the pupil has developed the ability to investigate evidence, to sift truth from myth, to see the place of miracles in the evolution of religious experience, and to perceive the spiritual value that underlies the O. T.

writers' faith in a God-filled universe; "that most of the O. T. stories used "are not only adult situations, but they are often foreign to the life and problems of present-day society"; and consequently the series do not, in general, satisfactorily serve the social objectives found in Jesus' program for the Kingdom of God; that the kindergarten writers have been most successful in treating O. T. material, with its oriental imagery suited to the matter-of-fact children of the western world; that the newer series use less O. T. material than the older; that the lower courses generally use more than the higher; and that the "pupil-centered principle of lesson planning and lesson construction has been increasingly followed in the newer curricula".

It will be seen that in discussing the use of O. T. material the author has treated various characteristics of the ideal curriculum, so that while the book does not cover the entire field of published courses it is a valuable reference book for Sunday School Superintendents and others whose duty it is to select lesson material.—G. L. Chindahl.

There is scarcely a Congregational superintendent in the country who has not given and is not giving large blocks of time to doing away with overchurching and with the development of worthy community churches. Sometimes the charge is made that the continued excess of churches in small communities is due to the conservatism of denominational leaders. This, of course, is true in many cases. On the other hand, there are many other cases where the leadership is ahead of the sentiment in the communities themselves. The task of leadership is constantly to keep ahead of public opinion and to educate it. It would be indeed a tragedy if through any lack of statesmanship or alertness home missionary leaders should fail to put their experience and their ability at the disposal of what is perhaps the greatest single need of American Protestantism today.

As one visualizes the union of the Protestant Church of America, one has a feeling that a precursor of this union and a means toward it will be the development of cooperative enterprises in home missions far beyond what is now the situation. A good many things which we are now doing separately and into which we are putting home missionary money could much better be done together, and we must somehow develop ways by which the money contributed by Congregationalists will be put with money contributed by Methodists, Presbyterians, and the rest, and this money used for an enterprise which no denomination could conduct alone. There are a considerable number of such enterprises on the foreign field. We must look for an increasing number of them on the home field.

Two illustrations may be given of the way in which organic unity is coming. For a number of years the Congregational, Baptist, and Methodist churches of a New England state had been attacking in a vigorous way the problem of the overchurched small community and had made some real progress in dealing with it. The representatives of these three denominations were called together to review this progress and to determine what more needed to be done. When the end of the meeting neared someone ventured the proposal that that group put itself on record as believing that the time had now come for the Congregational, Baptist, and Methodist denominations in that state organically to unite. If such a proposal had been made in a similar group ten years before, its support would indeed have been scanty. After the years of working together and achieving definite results through the spirit and the practice of co-operation, the group not only discussed this proposal but when it came to a vote divided equally with regard to its present practical urgency.

Similarly, in Porto Rico the home missionary agencies have been co-operating in various ways and supporting numerous joint enterprises. Now the boards at home are greeted with the question: "Why, if such co-operation has been possible and has achieved such good results, cannot the several denominations concerned organically unite?"—C. C. Merrill in *Congregationalist*.

HINTS

Bundles of *The Community Churchman* will be sent free to ministers who will introduce the paper by a favorable word. How many shall we send you?

Do you know some minister of a denominational church who is wrestling with his church problem. Why not send him a trial subscription for 25 cents?

A most effective way to spread the community church message is to enclose a tract with each letter.

Another use of community church tracts is to rubber stamp your local church imprint on the tracts and see that a lot of people in your town get them. It helps to answer the questions of people who do not know your church.

COMMUNITY CHURCH NEWS

Christian Unity and its Effects

The next Pastor's Convention in Ohio to be held Jan. 19-26, 1930, will have its central theme: "Christian Unity." The effect of a larger unity of God's people will be studied as related to many of the great practical interests of the church. Among these are evangelism, religious education, youth, social ideals, Christian morality, colleges, the missionary program, the equipment and staff of the local church and the number and quality of interdenominational organizations. A pageant of Christian unity will be staged during the convention.

New Community Church

Each week comes news of new community churches in various parts of the United States. Among the latest is the organization of a community church at Costa Mesa, California. The pastor of the church is Lyman R. Bayard, formerly connected with the David C. Cook Publishing Company.

Fire Leads to Federation

The destruction of a Methodist church by fire led the community at Maine, N. Y., to consider the federation of their churches. This federation is now complete, amalgamating the Methodist and Congregational churches. Luke H. Hovey is the pastor. The Methodist church had 115 members and the Congregational church 50. It is hoped to get the two denominations to deed their property to the Federated Association. In that case repairs would be made, and one building modernized. The attendance at church and Sunday school is now much larger than before federation. Maine is located 17 miles from Binghamton.

Federated Church Chooses Building Site

Recently the Federated church of White-water, Kans., voted to select the Lutheran property as their future building site. A building committee has been appointed and plans will at once be prepared and estimates made on the plans. The building committee is visiting churches in other towns to get ideas. The Federated church had a Poppy Day program on Sunday evening before Memorial Day. The pastor, B. H. Sinderson, was the speaker at the baccalaureate services of the high school.

Episcopalian Founds Community Church

Although the Living Church, in a recent article puts a cloud on the community church principle, John L. Lanier, an Episcopal clergyman, has founded one at Natalie, Pa. The church has an executive board selected from all denominations. It states as its principle:

"The human race is one family, who, having one common Father and inhabitants of the same planet, are sent into the world to aid, support, and protect one another."

The following is an account of the founding of the church taken from a local paper:

Forty-four of the forty-five protestant families in the village of Natalie are members of St. Nathaniel's Community Church in an experiment that is being closely watched by leaders of the Harrisburg diocese of the Episcopal church.

J. J. Lanier, rector of the Monroe H. Kulp Memorial church, Kulpmont, father

of the plan, sees in it hope for the church in small communities such as Natalie.

"Any one who accepts the religion of Christ may join the Community church," Rev. Lanier said, "without interfering with one's standing in another church. The platform on which the Community church is founded is acceptable to all Christian churches."

"St. Nathaniel's church," Mr. Lanier said, "is an experiment in the diocese of Harrisburg, which owns the church building and appoints the minister in charge of the mission. The Prayer Book of the Protestant Episcopal church is its book of worship, the sacraments are administered according to its rites and its catechism is its doctrinal teaching."

The membership of the Natalie church consists of all Christians in the village who wish to attend services and contribute to its support. The official organization is an executive board selected from all Christian denominations, who live in Natalie. Ministers of all Christian churches, Rev. Lanier said, are invited to preach to the congregation and membership in the Community church does not interfere in any way with one's membership in any other church.—Shamokin Dispatch, May 4, 1929.

An Episcopal View of the Community Church

A correspondent writes "The Living Church," asking for advice on his relationship to a community church. His parish church is ten miles away and there is a community Protestant church in the village in which he lives. The answer of the Protestant Episcopal organ to that request is interesting.

First the editor points out the limitations of the community church.

"Obviously the community church cannot be the spiritual home of the educated Churchman. It is too narrow. It leaves out too much that he deems essential. It does not—it cannot—satisfy his cravings after the spiritual. It cannot give him the sacraments. No, 'Puzzled Reader' has no option but to keep up his membership in his parish church eight or ten miles away, and to attend its worship as often as he can."

But, of course, that doesn't settle the whole question. It is pointed out that there is an attitude of sympathy which the churchman should take toward the community enterprise. There is a spiritual value in the community church and it may be a philanthropic center. So a further principle is stated.

"Secondly, but never firstly, be sympathetic with the community church. It is the only community religion that is possible under American conditions. Accept membership if it can be accorded on the distinct condition that such membership is subordinate to your real church membership. If called on to do committee work in benevolences or other distinctly good causes, do so if you can. Contribute to its support if you can do so without lessening your more important support to your parish church and the church's program. . . . And finally when your diocese starts its mission, your loyalty belongs there."

New Federation Formed in Chicago Area

The Methodist and Congregational churches at Villa Ridge, Ill., have been fed-

erated recently. This action was taken by the denominational officials of the area involved. No particulars are in hand with regard to this achievement.

Union Church Calls Minister

The Union church at Brimfield, Ill., has called a pastor. He is Herbert N. Blake-way, of the Congregational persuasion. The former pastor is now serving a Congregational church in Galesburg. This Union church was formed by action of the state superintendent of the Congregationalists, Dr. Merrill. It includes former Congregationalists and Methodists.

Minister Visits Community Churches

D. Andrew Hovey, pastor at Grandview, Ia., and his family came to Chicago to attend the commencement exercises at McCormick Theological Seminary. On the trip he visited a number of community churches to study their problems, among them the church at Park Ridge and the Federated church at Lyons, a suburb of Clinton, Iowa. He reports that the pastor at Lyons has recently resigned. This pastor, Daniel Hogan, has gone to a Congregational church at Kokomo, Indiana.

Laymen Set Up Conference

El Paso, Ill., is a town of sixteen hundred with eight churches. Some laymen took the initiative recently and set up a community church conference with programs on successive evenings. Among those speaking at this conference were Fred Nichols, of Table Grove, Ill.; Dr. R. E. Hieronymus, of the University of Illinois; Orvis F. Jordan, of Park Ridge, Ill.; and others. These laymen did not try to originate a church union movement at this time, but to plant the seed. They will give it time to germinate. The churches of the community have a most difficult financial situation, and two of them are closed.

Pastor at Roscoe Resigns

H. Lee Jacobs, pastor at Roscoe, Ill., community church has resigned. He has been attending the University of Chicago Divinity School the past year, but has rendered an effective service in the church. The church at Roscoe is about two years old and its organization has greatly increased the number of people attending church in that community.

Church Becomes Self-Supporting

Sauganash Community church, of Chicago is now three years old. It is an independent church, but has been receiving aid in the support of a pastor from the Chicago organization of the Disciples of Christ, who have sought in no way to make it a denominational church. The real estate firm promoting the sub-division has erected a community building which is being used by the church for its meetings. Beginning on July 1, the church becomes self-supporting. The Disciples minister in charge continues.

Development at Kenilworth

Union church, of Kenilworth, Ill., will canvass a district across the railroad tracks to the west this summer and seek to enlist many new families there. If this effort is successful it will compel a new church edifice for the present building is already taxed. The pastor, Dr. H. L. Willett, teaches old testament at the University of Chicago but lives on the field. He has been honored recently by the nam-

ing of a library for him, the Herbert L. Willett Library of the Disciples Divinity House. A fund has been raised to have his portrait painted by the leading portrait painter of America. This picture will hang in the library. Dr. Willett was founder of the house, which cooperates with the University of Chicago. He was for many years its dean. He is now near retirement age at the university, but will doubtless continue with the church.

Pastor Summers in Wisconsin

The Church of Wide Fellowship, of Southern Pines, N. C., is on a tourist highway, and has come to be known to hundreds of tourists. The church has recently issued a most handsome booklet describing its work and its ideals.

The pastor will spend two months this summer in Wisconsin. He is a lyceum lecturer, and will be available for pulpit supply at times during the summer. Before leaving for his summer outing he placed before his church for their consideration the following challenge:

"A suggestion: Is it impossible? A campaign for one hundred thousand dollars in 1930. Of this amount; \$35,000 to be used to retire outstanding building bonds and loans; \$15,000 to be used to build and equip a gymnasium and club rooms for the young men and boys of Southern Pines, this building to be placed on the rear of the church garden; \$50,000 to become an endowment, the interest on same to be used to help promote the work of The Church of Wide Fellowship."

Federated Church Will Have Vacation School

Monroe Street Federated Church, of Chicago (Congregational and Disciples) announces a vacation school for this summer. It is possible that two nearby churches will join their forces with this church. Myron T. Hopper is pastor. This church is located in the heart of the great west side in the midst of a mixture of many races and tongues and the work has difficulties peculiar to such a field. In spite of that the church makes good progress.

Young Christians Meet

A dinner was held in Park Ridge, Ill., Community House recently for young church members of grade school and high school. The young people propose to hold Sunday evening meetings next year and prepare a religious service which they will offer to some nearby churches. The church has about eighty of these young Christians. A generous man will send a number of these to a summer conference at Tower Hill, Mich., this summer.

Gives Home Talent Play

Mountain Lakes, N. J., community church has a stage in their parish house, and they often present home-talent plays. The latest was given by the young people of the church, and is called "Dan Cupid, Head Coach." The senior department of the Sunday school provided the orchestra music. The tickets were sold at one dollar, and the proceeds used in the religious education department of the church.

Presented "The Rock"

The intermediate department of the Sunday school of Park Ridge, Ill., community church recently presented the prize religious drama called "The Rock". The role of "The Apostle Peter" was taken

by the minister's son, William Jordan. The play was given twice in community house to audiences that were most appreciative. The religious education department of the church is announcing a daily vacation Bible school for the fourth year, with paid teachers and every prospect of another successful year.

Negro Community Churches Making Progress

There are now a number of negro community churches in the United States, one of the strongest in America being People's Church of Christ, of Chicago. Last fall a convention was held at Detroit in Metropolitan Community Church of that city. This was the sixth annual convention. In Chicago are Mt. Sinai community church, Progressive Community church, Trinity Community church, Cosmopolitan Community church, and Metropolitan Community church. There are also negro community churches at Chatham, Ontario, Gary, Indiana, Idlewild, Mich., Louisville, Kentucky, Evanston, Ill., Baltimore, Md., and Cassopolis, Mich. W. D. Cook, pastor of People's Church of Christ, of Chicago, seems to be a leading spirit in this growing negro movement. Sectarianism has wrought even more havoc among the negroes of America than among the whites.

Community Church is Commended

In a write-up of the Miami churches in Florida in Church Management the writer speaks with particular favor of the community church there. He says:

"In mentioning unusual churches I feel that I ought to call attention to the Congregational Community church of Miami Beach. This is of Spanish Mission Renaissance style and has a beautiful as well as a worshipful interior. It contains a most beautiful stained-glass window in its chancel. There are cloisters on either side of the auditorium, permitting air and sunshine to flood the congregation. It is only about three blocks from the ocean. This church is one of the few in this region built for the climate. Though congregational in polity, it has kept up a steady and consistent community spirit since it started eight years ago. It is known as a church home for many denominations. During the stay of President-elect and Mrs. Herbert Hoover in Miami Beach they selected this church as their place of worship."

American Sunday School Union

E. Clarence Müller John H. Talley
Pres. Treas.
Rev. G. P. Williams, D. D., Secretary
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REV. W. W. JOHNSTONE, D. D.,
Superintendent of Lake District,
189 West Madison St., Chicago, Ill.

Exchanging Pulpits with Methodists

An item of church news is to the effect that Dr. Stanley Hunter, pastor of St. Johns Presbyterian Church, Berkeley, Calif., and Dr. E. A. Lowther, pastor of the First M. E. Church, of Oakland, Calif., arranged for an exchange of pulpits on April 24, with the purpose of helping Presbyterians and Methodists to become better acquainted with each other in view of the proposed union of churches. Other similar exchanges of pulpits have been made and the whole plan is one which might wisely be encouraged in order that Presbyterians and Methodists might become better acquainted with one another.

Successful Minister for Ten Years

Carl S. Weist, for ten years successful minister of Mt. Vernon, N. Y., Congregational church recently reviewed his achievements, and the achievements of his church. In ten years the church membership has increased from 150 to 750; the church school from 50 to 277; the church budget from \$6,000 to \$24,000; the missionary budget from \$700 to \$3500. The seating capacity of the church has been increased from 400 to 800. The church now has a stage and a dining room that will seat 400 people. And the church calendar carries as a slogan for the growth just ahead "New Organ—Community House—Church Union." The latter part

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of the projected ambitions of the church may unfold into a definite news story a little later.

Carl S. Weist is a member of the board of trustees of the Community Church Workers, and an enthusiastic exponent of the ideals of the organization. He recently proposed to religious leaders in New York that all new churches started in the area of New York City should be interdenominational churches.

Union at Princeville, Oregon

Back as far as 1879 there was a building at Princeville, Oregon, that was open to the use of any sect. This plan did not work very well for it only made it easier for denominations to come in. But the original ideal of tolerance and unity never died, and in 1926 an independent community church was formed with Arthur B. Jones as pastor. A recent year-book of the church contains the following statements: "Princeville Community Church is a united protestant church. The larger part of the local Christian, Methodist and Presbyterian congregations have merged in its formation; and people from the following denominational connections are now members: Baptist, Christian, Congregational, Covenanters, Episcopal, English Quaker, American Friends, Lutheran, Methodist, Presbyterian, and United Presbyterian.

"Those responsible for its inception believe the time has come when Christian people should no longer allow small doctrinal or other differences to divide them, but that all should join hands in a common and practical endeavor to promote and cultivate the principles and precepts of Christ in the local community.

"It is not thought to be either possible or desirable to stifle the development of individual interpretation or viewpoint; so there is insistence only upon loyalty to Christ and adherence to his teachings. All minor questions of belief and practice are left to the conscience of the individual believer.

"Community Church is one of a thousand such churches to be organized in the United States in the last few years, and it is believed represents a new and progressive movement in the church life of the country."

New Pastor at Warren, Ariz.

Community church, of Warren, Ariz., has called as its pastor Earnest R. Bellingham, of Phoenix, to succeed J. V. Bloom, who closed his work there on March first. The new pastor is on the field and getting acquainted. The ladies of the church have put new electric light fixtures in the parsonage and made many other improvements which will make the place home-like. The new pastorate begins with the optimistic attitude on the part of the church.

Big Money Drive Succeeds

A recent adventure in financing a community church may be of interest to readers. The Peoples Church of East Lansing, Michigan, was dedicated three years ago this month, with a debt of something over \$150,000, on a building costing about half a million. The effort just passed was to cover this indebtedness.

The city of East Lansing has nearly 5,000 population, and is three miles from Lansing, a city of some 80,000. The campaign was thus a double-header, with

groups soliciting in Lansing and East Lansing simultaneously. It was practically two campaigns in one, which naturally added to the difficulties of keeping all the workers functioning.

Public interest was widespread, from the first. The State Journal, of Lansing, opened up the campaign with an editorial, "Lansing Must Save Its Face," and urged cooperation in removing the debt. It gave generously of its news space to the progress of the campaign, as did the Lansing Capital News. The general chairman of the campaign is a member of the First Presbyterian Church in Lansing, while the chairman of the executive committee and the chairman of the allied citizens committee are members of the First Baptist Church of Lansing. These men were up and at it, early and late, and accomplished large results. Naturally most of the workers were members of Peoples Church, although a goodly percentage were from other churches, in Lansing. This is the second large financial effort to raise building-fund money for the church, within a few years, and in fact for some it was the third "shot" they had had at the building fund. Many duplicated their original pledges, while the subscriptions that came in from folk of other churches, and from no-church people were most encouraging.

One or two incidents: On a Sunday afternoon a team of solicitors came to a certain house and found a note pinned to the door: "Peoples Church solicitors come back in half an hour." The team thought that it had a practical joker on its hands, but within the half hour the two workers came back and got a \$250 subscription. A Roman Catholic sent word that he hoped he would not be overlooked. The first man to pledge was of the same faith, and put his name down for \$1,000. A friend of mine, not a member of this church, brought in an old acquaintance from some other town and told him of the work we are trying to do. "Now," said he, "Bill, just sit down and write the pastor a check for \$100." He promptly sat down and did as he was commanded.

However I would not want to paint too rosy a picture. It was not a matter of simply reaching here and there for money. There were distinct disappointments. The City of God cannot be built without pain. Some people from whom much had been expected gave little, and some gave nothing. The total asking in the campaign was not realized. \$112,000 of the \$150,000 was secured in pledges and cash, and a fairly good list of prospects are yet to be heard from, who could not be seen within the time limit of the campaign.

The effort as a whole was thoroughly heartening. The enthusiasm of the workers and the willingness of the givers gave a delightful flavor to it all. Several factors helped. One, people believe that Peoples Church has a distinct work to do with students. Michigan State College is located here, with 2,800 students. Two, the public seems thoroughly converted to the idea of the organization of this church, with all religious work of the city and college under one roof, including the college Y. M. C. A. and Y. W. C. A. Three, the fact that the "Big 4", the Baptists, Congregationalists, Methodists, Presbyterians, are officially cooperating in the program of the church, gives it good backing. People of these communions, at least many of them, want to see the church succeed. It is thus inter, not undenomina-

tional. Four, the architectural attractiveness of the building makes it a source of satisfaction and pride to the public. Five, the membership of the church is committed to its advance.

The facts here set down should be an encouragement to all community church workers. The campaign was conducted under the direction of H. H. Patterson, of Cleveland, a Congregational layman.

—N. A. McCune.

GREAT CHURCH ANNOUNCES ACTIVITIES

The finest piece of church printing coming to this office in many moons is the booklet de luxe that has just been issued by First Community church, of Columbus, Ohio, where Rev. Oliver C. Weist is pastor. It has been gotten out to acquaint new people in the community with the history and ideals of the church. It is abundantly illustrated with cuts.

First Community church was preceded by a Congregational church with community ideals, organized by Dr. Washington Gladden. The first building was erected in 1911. The church soon found that its community was to be invaded by other denominational churches. It decided to re-organize as an independent church. It thus forestalled the development of competition for the most part. This was done in 1918.

In 1926 a wonderful new church edifice was erected in stone, costing \$250,000. The old church property was retained on the opposite side of the block and the total property holdings of the church are now \$300,000.

While the church is known for the dignity of its worship, it has a large evangelistic appeal. Last year 51 per cent of the new members came on confession of faith.

The sacrament of the Lord's Supper is observed once in three months. The church has a baptistery, and is prepared to immerse people who wish baptism in that form.

Among the interesting activities is the direction of week-day religious education in connection with three public schools. There were 1114 pupils eligible to take

A FAIR QUESTION

We are often asked, "What is Berea trying to do?" That is a fair question, and a welcome one.

First we would say, "Visit Berea and see the answer." It is easily reached by motor via the Dixie Highway, or by train on the main line of the Louisville & Nashville Railroad. Boone Tavern, operated by the College, offers modern accommodations.

To those who cannot come, we value the opportunity to send a copy of our current pamphlet, "The Task, the Workers, and the Enlarging Workshop." This seeks to answer the above question and to give much other information regarding this non-denominational institution which has provided Christian education for tens of thousands of young people from the Southern Mountains. May we send you a copy?

BEREA COLLEGE, Berea, Ky.
William J. Hutchins, D. D., LL. D., Pres.

these courses the last year, and only thirty decided not to do so.

The Sunday school has a unique feature. All teaching is done by professional paid teachers. However, each of these teachers meets about as many pupils as does a day school teacher. There are volunteer workers who serve as officers and there is a class organization for social purposes. By this means, the teaching quality of the school is brought up to public school standards without sacrificing certain values that formerly inhered in the smaller class and the volunteer teacher.

The parish house has a stage and two or three plays are given each year. Formerly the moving picture was in use each Saturday evening, but a commercial house has caused this to be discontinued as a regular feature.

The church has developed a number of clubs for children. The Brownlee societies are named for the first pastor of the church. These meet on Sunday evenings for a program of worship, discussion and talks. The Woodcraft League meets the needs of boys below Boy Scout age, and of course there is a Boy Scout troop. There are two troops of Girl Scouts and an organization of girls called Community Church Girl Reserves. There are athletic teams of young men using the local gymnasium, and also competing in the inter-church league of the Columbus area. Last year a camp site was secured three miles from the church, and here over-night hiking parties go under adult supervision.

As this is a community church, its people are allowed to contribute to any missionary project which they may choose. However, the church in a special way supports three projects: the foreign work of the Y. M. C. A., the church consolidation work of the Ohio Council of Churches and the education of mountain whites.

The church is proud of its generosity in putting its two pipe organs at the service of musical students in the community. These students pay a small fee to cover the cost of operation of the organs. The organ of the larger church building has chimies connected which add much to the beauty of some musical numbers.

The staff of the church includes a preacher, a director of religious education, a church secretary and a financial secretary. There are also salaried workers on part time service.

The method of financing the church was also unique. At the outset of the building enterprise, one hundred men of the church were insured for one thousand dollars each, the policies being drawn for the benefit of the church. More lately the building debt has been refinanced, the accumulated credit on these policies being put at the disposal of the church. The indebtedness on the plant is being steadily reduced while the membership of the church steadily gains.

The program of the church is soundly evangelical but thoroughly modern. The following is the creed of the church:

"I believe in the Living God, the Father of all mankind.

"I believe in Jesus Christ as He is revealed in the scriptures, the Lord and Saviour of my life and of the world.

"I accept as the guiding principles of my life and conduct the teachings of Jesus, who, when asked 'What is the great commandment?' said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and

with all thy mind. And the second is like unto this: Thou shalt love thy neighbor as thyself."

The congregation often sings a hymn composed by one of its own members, Samuel R. Scholes which is as follows:

THE COMMUNITY CHURCH HYMN

Tune: Wesley

Through centuries of conflict and clash of thought with thought,
Our fathers for opinions and formal creeds have fought,
But we have greater freedom, the Way of Christ to prove,
Let us agree to differ, while we resolve to love.

The Living God we worship, the Father of mankind;
Almighty and all-loving, creating, ruling Mind;
The universe pervading to heaven's remotest sphere,
Yet with each soul indwelling, that calls upon Him here.

Let each believe in Jesus, according as he sees
Revealed in Gospel story, The Savior, Him who frees
Our lives from sin and sorrow and Who before us trod
The Way that finds, through service, the Kingdom of our God.

Our lives and deeds we govern by Jesus' own commands!
That we love God and neighbor, this simple law demands.
With prayer and praise and worship, with tolerant mind to know
The Truth that makes for Freedom, this church shall forward go.

A Great Pioneer Work In Community Religion

Sometimes among the less conspicuous or the unknown we find an epitome of what the larger world is seeking. A number of ancient writers conceived of a democratic form of government but it remained for some nation to work it out. There have been many ideas and plans spoken and written of on religious unity. Some of these have gone into the discard, others tried and failed. No doubt our Lord had only one idea of His church and that was, "that they all may be one."

Canada has given us the greatest experiment on the attempt of unity churches and is succeeding. Here in America we see many of the denominations uniting. Undoubtedly there will be the union of a few of the denominations then a fusion of these units until there will be in this country a united protestant church. United Christendom is more remote and beyond the vision just now. However, that will come later.

One of these obscure—because unknown—churches of religious unity is the Greenwood Union Church of Wakefield, Mass. There are two and only two justifications of this article; the first that the unknown may be known; second that the reality of a united religious force in a community has been demonstrated.

In 1858 this small country village began to have a Sunday School. The details of their work, trials, disappointments and successes are only of interest to the people in this community. Their number was small, their means limited, and their dis-

tance separated them from outside help. So thrust upon their own resources they kept discovering that they could do more. It was not many years before they had irregular preaching as they could afford it. Then regular services were sustained. To give their work stability and placing responsibility they organized a society to look after things. As a bond of affection, trust and love for each other and their heavenly Father, they—these laymen—drew up, in 1877, the following:

The Spirit of Union Church—Then—and Now

"We have believed in the possibility of union in spite of minor differences, on the ground of identical needs, and hopes, and aims. That the children of one Father, dwelling together in a community of interests, business and social, should not also come together in a common worship, has been thought discreditable to their sincerity. Therefore we have been trying to build up a village church which shall know no name but that of the Master; which shall be characterized by absolute allegiance to the Spirit of Life that was in Him, and in which every devout person, of whatever name, may find a spiritual home, and learn to pray with his whole being—Thy will be done in this place and in me as it is in heaven."

—Taken from the Greenwood Enterprise of December, 1877.

To the writer, who has been active in church life for over twenty-five years and in sympathy and alert to church unity, that article is one of the finest, if not the

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ROY B. GUILD, Secretary.

Write for Information

greatest he has ever seen, considering the year of its composition, the spirit of its purpose, the consistency of its love—it is just wonderful!

There was a Union church then and today there is a Union church. From school house it grew to a hall; from a hall to a chapel; from a chapel to a church. The church force was organized Nov. 19, 1903, with 85 members. It has just observed in a modest way its twenty-fifth anniversary and has 585 members.

The spirit of religious fellowship has grown with the years. As people came to live in the community they were shown what they had often desired, a business like, religious like church, no duplication, but unification; no over lapping but centralization; not three or four struggling small churches but one prosperous ever-growing large church.

When this church was enlarged there was built into it a baptistry. When a couple of families of Friends moved into town they were cordially received into the church. As one elderly deacon said, "I had rather have a person who is living a sincere Christian life without being baptized with water than one who has been baptized with water and is not living sincerely." So this church takes them by immersion, by sprinkling, or just plain dry. The heart and the life are the great essentials.

Here is breadth without being shallow. Each individual feels he is respected for what he is. He on the other hand is called upon to enlarge his heart and mind to extend to another what he himself enjoys. There is no describing the spiritual significance and strength and beauty of the fellowship. The writer has been in a denomination for over twenty-five years that is second to none for breadth and spirituality, but here there is a fellowship that leads them all.

It is asked, how about the evangelistic spirit. The figures and facts of last year ought to answer that. Any church of this size, in a community of this kind cannot put one hundred and twenty-five into its membership in one year (without an evangelist), without some one having a passion for souls. There is that eternal belief that all men are children of the heavenly Father and that no life is complete until it has found Him. That fullness of life is in Jesus Christ. Evangelistic in a modern sense; liberal in the spirit of love; fired with the love of God and men.

The program of religious education extends from the kindergarten to the home department; graded step by step to teach the life and to serve it at all stages of its development, carefully supervised, closely coordinated the young people step into the church as naturally as into their own homes.

Not a phase of community life escapes the eye and the influence of members of this church. It has the reputation of being the most active suburban church in eastern Massachusetts. Last year during the months of January, February and March, there were only a few nights in each month that the church was not being used. This year will match last year. Look at one week:

Monday—Gymnasium and Dramatic Work.
Tuesday—Musical night, large chorus work on some fine production.
Wednesday—Women's Guild, Scout work, Gymnasium work.
Thursday—Church mid-week night.

Friday—Choir night, mixed choir, girls' glee club, boys' chorus.
Saturday—Rest night or janitor's night.
Sunday—Two Sunday school sessions, two Endeavor meetings, Junior sermon, two preaching services.

Here's the vision and the challenge!

Every man is God's child.

Every family shall be touched by the church.

Every Sunday school member a church member.

Every church member in Sunday school. We are here for service. Use us.

Double our church membership in the next five years. (We have the first hundred)

Keep ourselves busy; our hearts full of love and faith, and our souls ever prayerful before God.

'28 Challenges '29 "Equal or Beat Me!"
New Members Added Last Year

1928		1929	
January	16	January	17
March	6	March	—
Easter	66	Easter	—
May	15	May	—
July	4	July	—
September	3	September	—
November	3	November	—
Total	113	Total	—

This church strives not to let a communion service go by without new members being received. It serves over 600 families. The pastor last year made 1068 parish calls not counting almost 100 hospital calls. The youngest of the 125 received into membership was 10. The oldest 87. The majority were over 40 years of age. 66 by confession of faith. 55 baptized, five of these by immersion.

It may be asked what is the secret. There is none. What are the methods? No spectacular ones. The wonderful spirit of fellowship is the greatest secret. The loyalty and activity of its members. Then it may be added—the pastor tries to do his best.

By Charles H. Davis.



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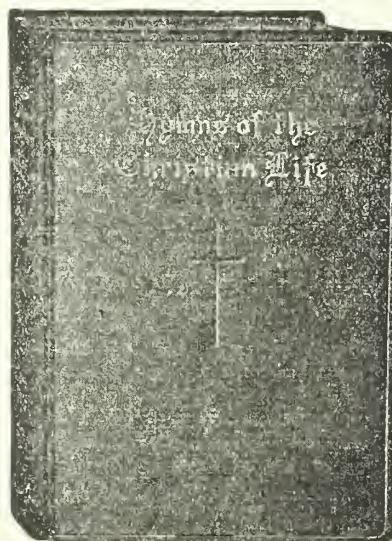
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A JOURNAL OF CHRISTIAN UNITY

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A New Light in Japan

International Brotherhood

Religion that Can Be Lived

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The COMMUNITY CHURCHMAN

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NO. 4

IN THE GALLERIES OF THE UNIVERSE

By Allan Mae Neill.

One of the grandest ruins of the world is the Amphitheater at Verona, Italy. There were 40 galleries in this theater, in which sat kings, senators and 25,000 excited spectators.

Paul refers to one of these amphitheatrical audiences when he says: "We are compassed about with a great cloud of witnesses." He had been in the arena and fought with beasts. Life is a struggle, a combat, a warfare. Everyone is fighting some battle in the great arena of life, with the galleries looking on. If there be one who has no battle to fight, then this sermon will do you little good. The contest is now going on. The Trojan celebration where 10,000 gladiators fought, and 11,000 wild beasts were slain, was not so terrific a struggle as that which is now going on in many a life.

Sometimes we think we have to fight alone. The fact is, we stand in the center of an immense circle of sympathy, the galleries filled with kindling eyes and sympathetic hearts, watching the struggle. Compassed about are we, with a great cloud of witnesses.

In that old theater, in the first gallery, when a contest was on, sat the Roman Emperor, the reigning king, indifferent he as to who won, the lion or the man. But not so, our King. He is with us. He calls to us from that first gallery, "Fear not, I will help thee; I will strengthen thee by the right hand of my power." The King is in the gallery. His eyes are on us. His heart is with us. His hand will deliver us. "Blessed are they who put their trust in Him."

Here is another gallery filled with Angels—Guardian Angels. Some watch over the aged, some over the sick and suffering, some protect the little children. "He shall give his angels charge over thee in all thy ways." All messengers of light. What drove the Spanish Armada on the rocks? What or who chanted the Christmas carol over Bethlehem? What was that the woman heard who was thought to be dead by her family? She was, but came back to life again and said, "What wonderful music I heard." All the spectators in the angelic galleries are friends.

There in another gallery are the prophets and apostles. All these old Hebrew prophets, Hosea, and Daniel, and Jeremiah, and Isaiah, a great host; and the apostles, Peter, Paul, John—glorious spirits! Howled at and stoned when here on the earth. They keep calling to us constantly in the arena, "Fear not, we are with thee." And there is Paul calling out, "Victory, brother, sister, through our Lord Christ."

Then there is the gallery of the martyrs. There among them is Latimer who wouldn't apologize for the truth preached, and so he died, the night before swinging from his bedpost in glee at the thought of emancipation. There are 6,666 of the Theban Legion who died for their faith. There are 884 thousand who perished for their religion under Diocletian. There is a family group, a mother and her children, Felicitas of Rome. While her children were being executed, she stood encouraging them. One son was whipped to death by thorns, another was flung from a rock, another was beheaded. And last, the mother. There they are, a family group, together again.

There is Bradford, who said, standing in the fire, "We shall have a good time with the Lord tonight." There is Henry Voes, who said, "If I had ten heads, they should all fall off for Christ." A great throng of martyrs. Hot lead poured down their throats. Horses fastened to hands and to feet and pulled apart, tongues pulled out by red-hot pinchers, sewed up in skins of animals and thrown to the dogs, daubed with combustibles and set on fire. If the martyrs' fires which have been kindled could be placed at proper distances, they would make the night, all the world over, bright as noonday. There had to be resurrection. It was the natural thing. There is nothing supernatural about it if God is God, and Love is Love. For them the fires of persecution have gone out, swords sheathed, mobs hushed. Now they watch us. They know all about pain, anguish, hardship, injustice. The cry to us in the arena, "Courage, brother, sister. Fire will not consume. Floods will not drown. Lions cannot devour. Courage!"

I look again. There is another gallery of eminent heretics. What seems strange is the mixing in companionship of those who on earth could not agree. There is Luther, and beside him a devout Roman Catholic. There is Albert Barnes of Philadelphia, and around him the Presbytery that tried him for heresy. And Lyman Beecher, and H. W. Beecher, and the church courts that denounced them. There is John Calvin, and Arminius, and Servetus. Who would have thought that they would ever sit so lovingly together? There is Whitefield and the Bishops who wouldn't let him preach in their pulpits. There is C. A. Briggs, and the New York Presbytery, and the General Assembly of the Presbyterian Church that persecuted him. There is Bishop Brown, and the Episcopalians that demoted and unfrocked him, and a great assembly of other irreconcilables, who fought to the death here over non-essentials, and consigned one another to the lower regions, because they couldn't think alike, or belong to the same church. There are the sweet singers, Toplady, Montgomery, Wesley, Watts, Newman. Mrs. Sigourney—Catholics, Protestants, Unitarians, Universalists, all isms and ites and cults. If heaven had no music before, these would have started the singing. All these are looking into the arena where you and I are fighting our battles. Our struggles are nothing to them. I hear Watts sing:

"Must you be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
Or sailed through bloody seas."

I look again and I see the gallery of our friends who have gone before us. How familiar their faces. They sat at our tables, they walked to church with us. Those fathers and mothers that started us on the road of life—our loved ones all. They remember the day they left us—the last farewell. They know our faces. They remember our sorrows. They speak our names. They watch this fight for God and man. They wave before us recognition and encouragement. Their voices come ringing down from the galleries, "Be thou faithful unto death."

Galleries of angels, prophets and martyrs, friends and kindred! Magnetic circle of light and love! What a host of witnesses—spectators in the galleries. Myriads of hearts beating in sympathy with us.

How can we ever become discouraged again? How can we ever feel lonely again? God for us, prophets and apostles for us, great souls of the ages for us, and our glorified kindred for us. We cannot, must not give up the fight. "I must fight if I would reign. Be faithful to my Lord, and bear the cross. Endure the pain. Supported by Thy word."

Some day we shall join those friends in the galleries. We shall come off more than conquerors through Him who loves us. A soldier lay dying in his cot, rose up from his pillow and cried, "Here, here." The nurse put him back on the pillow and asked him what he wanted. "Oh," he said, "I heard the roll call, and I was only answering to my name."

After this battle is over may your name and mine be called in the muster roll of the glorified, and with the joy of heaven breaking upon our souls, we shall cry, "Here, Here."

A NEW LIGHT IN JAPAN

By Galen M. Fisher.

"Kagawa of Japan" is the title by which the most remarkable Christian in Japan today is generally referred to in Europe and America. Without seeking notoriety or personal advantage he is the foremost evangelist and social pioneer in the Christian movement of Japan.

The outline of Kagawa's life is already becoming common knowledge throughout the world: born in affluence; disowned when through a missionary he became a Christian in his teens; educated in Christian schools; dwelling and working for fifteen years, with his devoted wife, in the dark slums of Kobe, where he contracted the trachoma which has almost cost him his sight; counsellor and leader of oppressed city workers and tenant farmers; preacher to hundreds of thousands; author of an autobiographical novel that made him a national figure; official adviser to three imperial commissions; all things and more have been packed into the twenty odd years of Kagawa's Christian life.

He has from first to last been a passionate preacher of Christ but has at the same time developed vigorous Christian social settlements in the three largest cities, and with gifted associates has begun to develop Farmers Gospel Institutes which give promise of demonstrating both religious and economic salvation to the over-populated rural areas.

The other day a letter came from Dr. and Mrs. Henry Topping, retiring Baptist missionaries who, like their daughter, Miss Helen, are proud to give their time as associates to Mr. Kagawa. It is so vivid a cartoon that it will depict Kagawa and his message from Japan far better than any description I might add. It is as follows:

"Last Saturday we had a full day, showing a section of a 'Floating University' around. Their leader, Professor E. A. Ross, sociologist, of the University of Wisconsin, said: 'We have been in Japan two weeks and have only one day more before sailing. Mr. Kagawa is the one man in Japan I most wish my students to meet.'

"Fortunately Kagawa was at home, and we were able to arrange an interview, and later guided them to his humble cottage, in the midst of rice fields, on the outskirts of a village between Osaka and Kobe.

"On our arrival Mr. Kagawa greeted us warmly and said: 'Our house being too small for such a large party we will entertain you in our 'Nature Parlor' in the grove at the Shinto shrine.' There, in the open space in front of the shrine, Mr. Kagawa's associates had built a blazing bon-fire, for it was a bitter cold day. They were spreading thick straw mats around the fire for the party to sit on; and Mrs. Kagawa served as refreshments, oranges and roasted mochi, (rice cakes, a delicacy popular at New Year). The mochi roasting over the coals suggested marshmallows and the young people accepted it readily,

but later remarked rather dubiously that it 'tasted like breakfast food'.

"But the privilege of listening to the rapid fire of questions and answers between Prof. Ross and Mr. Kagawa for nearly two hours made that January picnic an unforgettable experience for us all. I'll attempt to give you only a brief taste of it, and the manner in which the questions were answered as we listened.

Professor Ross: 'Mr. Kawaga, in America we have heard of you and your work, and have come to visit you.'

Kagawa: 'Professor Ross, I also have heard of you. In fact, I have read your books and appreciate them highly.'

Professor Ross was evidently much pleased, and said: 'Thank you, I hope these students travelling with me will note what you say. Now, please tell us about the present condition of Japan. What are you up against?'

Kagawa: 'The books of Karl Marx are eagerly read by millions. Communism is spreading like a fire, due to pitifully small wages, to child labor, to unemployment, and to being exploited by capitalists.' (Then followed a rapid fire of questions that Kagawa answered promptly, giving statistics in every case. Very illuminating).

Ross: 'I see in the papers that Communists are being arrested.'

Kagawa: 'Yes, and large numbers of them are kept in prison awaiting trial.'

Ross: 'Can the Government stop Communism in that way?'

Kagawa: 'Never; the only way is by kindness, by love. I sympathize with working people. They are oppressed, but revolution by force is not right. Force can never accomplish anything good. Not force, but love! I am working to make Japan really Christian.'

Ross: 'Mr. Kagawa, what is your social theory?'

Kagawa: 'It is in the fourth chapter of the Book of Acts. The believers shared everything they had with one another. No one of them claimed anything that belonged to him as his own, God's favor rested richly upon them, and no one among them was in any want.'

Ross: 'What is your idea of how to bring this about?'

Kagawa: 'By the power of love, as taught by Christ, love that drives out selfish greed and changes the desires of men's hearts.'

Ross: 'Japan has recently given the vote to working men. How many new voters have you?'

Kagawa: 'The number increased last year from three million to twelve.'

Ross: 'Won't these new voters improve industrial conditions?'

Kagawa: 'The labor parties elected eight men to Parliament. They might do much if they would agree and

work together, but they are split into extreme radicals, moderates, and right wing. We trust more to awakening public opinion.'

Ross: 'Are you active in politics?'

Kagawa: 'I organized several of these labor parties, but now they are so inclined to Bolshevism that I withdrew from them entirely.'

Ross: 'What is the attitude of the Government toward them?'

Kagawa: 'Government is very suspicious of them. Even I, if not very careful in what I say about labor, may be arrested.'

Ross: 'Is the Government as autocratic as that? I had read that it was growing liberal. What makes it so reactionary?'

Kagawa: 'Mussolini! And your American Secretary of Navy, calling for 57 new battleships! Whatever is said about 'preparedness' abroad is read in Japan next morning, and thus Japan is as reactionary as America and Mussolini!'

Ross: 'That's true! And that sort of talk leads to endless naval competition! What futile folly! Now tell us about Japanese farmers. Do they own their farms?'

Kagawa: 'About one-fourth of them do. The others work land on shares.'

Ross: 'What share of the crop goes to the land owner?'

Kagawa: 'Usually more than half. Besides the tenants must buy expensive fertilizers in order to get any crop at all.'

Ross: 'Can't these tenant farmers buy land?'

Kagawa: 'They can never get ahead enough for that. On the contrary, every year, many small farmers lose their land on mortgages.'

Ross: 'What is the average size of farms in Japan?'

Kagawa: 'Less than 2½ acres to each family.'

Ross: 'When a man loses his land can't he go to some new place and get more?'

Kagawa: 'There is no vacant land. Japan is smaller than California, and is so mountainous that only 1-7 of its area is tillable, yet over 60 millions of us must get our food, or perish, so every foot of land is already cultivated. As soon as rice is cut in the fall, winter crops are sown on the same land. When a farmer or tenant loses his right to cultivate land he is often forced to the city slums, or to suicide.'

Ross: 'Japan is certainly hard pressed. What about Christianity? Are people interested in it?'

Kagawa: 'There is an eager interest in the teachings of Christ. People crowd to hear about them. Recently a new edition of *Les Misérables* was published. That Christ-like bishop touches people's hearts. Over 400,000 copies were soon sold. I'm giving my chief energies to preaching.'

"There was much more of interest in the interview. He told us that during December he was in Manchuria speaking several times a day. The Committee of Management charged an admission fee of fifty sen, yet his meetings were crowded. Over 7,600 have decided since last summer to become Christians. He is booked by the National Christian Council for meetings in all parts of Japan.

"This evangelistic campaign is to continue for three years. The leading Missions have endorsed it. Mr. Kagawa is devoting his whole time to it. Being thus absent from home and from his desk his income for writing ceases. His three settlements in Tokyo, Osaka, and Kobe, where more than a score of associates are working must be financed. We are doing as much as we can for this great work. Thus there is an opportunity for any one who has the heart for international cooperation to assist in the financial needs of these settlements."

INTERNATIONAL BROTHERHOOD

By Leon D. Bliss, Atascadero, Calif.

Text: Acts 17:24-25. "God that made the world and all things therein—hath made of one blood all nations of men for to dwell on all the faces of the earth."

No nation has ever accepted the truth of this statement. It has been a stumbling block to the Jews, foolishness to the Greeks and an impossible ideal for modern civilization. But down through the ages, every little while, there has been a man—Abraham, Isaiah, St. Paul, Jesus Christ, who has had the vision and taught the truth that some day the time should come when not only all nations but all nature should be at peace one with another, and live in a community of good will and fellowship. "The lion and the lamb shall lie down together."

History is slowly spelling out the text in terms of experience, presenting a wonderful story of gradual evolution, of tremendous revolution. Mankind began in extreme individualism. Each one lived to himself alone, taking what he wanted because he wanted it. Eve wanted the forbidden fruit and helped herself, urging Adam to partake of it too. And the story that follows so soon after presents the same picture. Each one did what he wanted without regard to its effect on others. And that process has been going on ever since. Might became right, in the minds of men, without any thought for the rights of the weak.

Then, through the long, patriarchal age, came the slow emergence of the family, in which the father and

mother took some thought for their children as well as themselves. Then came the clan or tribe, and finally the state, in which each member would fight for and protect the other members. The government was imperialistic. First the patriarch, then the chief, and later, the king, ruled absolutely. The people existed for the benefit of the king, not the king for his people.

The differentiation between the various tribes or nations lay in certain peculiar customs and institutions—a tattoo, an initiation, a language, a locality and a member of the tribe was always counted an enemy of every other tribe. War, of course, was the inevitable consequence, because society was built up on a basis of exclusiveness, selfishness, greed, thirst for power.

Nationalism was only individualism raised to the nth power. Study the history of Egypt, Assyria, Babylon, Carthage, Athens, Rome—just the story of one war after another. The study of ancient history means the memorizing of the dates and leaders of great battles. And the list of countries representing such nationalism is not complete until we have added England, France, Italy, Germany and even America.

What has been the result? Nationalism has been the nursery of suspicion, fear, jealousy, hatred and war; and the history of the world up to this year of grace 1929 proves conclusively that if society, if civilization is to survive, some other basis of existence must be adopted.

For other wars, in this way of new discoveries and terrible inventions, would mean the complete downfall and destruction of the present civilization.

All of modern science and discovery have been pointing to that truth. The world has been steadily shrinking in size in what we call modern times. The whole world sits with us at our breakfast tables. The means of rapid locomotion and communication have completely changed the aspect of human life since we were born. There is no longer any near or far, for all the nations of the earth are near neighbors today that were aliens, strangers, foreigners, a century ago.

The world war was a terrific, seething cauldron which boiled human passions and strife down to a consistency of mutual needs, mutual interdependence. The old exclusiveness has gone forever. A hand has written on the wall for all the world to see: "No man, no nation, liveth unto himself alone, or dieth to himself." A common need binds all together. The human family is an entity that, ultimately, cannot be broken. Nationalism must give way to internationalism.

Society must be reconstructed upon a basis of interdependence in place of the old-fashioned independence, of the common needs of men instead of special privilege, customs and distinctions. In place of the man-made differences which separate them, men need to discover the one blood, God-created, which binds them together into one common brotherhood.

For 2000 years this has been the message of Christianity, often spoken in a frightened whisper. It has often been announced as belonging to the dim, far distant future, or to some other region, some mystical "heaven," attained after this world was left behind. The Church has been too ready to think this gospel too ideal ever to be realized upon this earth. What likelihood of a literal beating of swords into ploughshares, or of the lion lying down with the lamb?

But we of today are beginning to realize the power of invisible forces. We are finding that thoughts and ideas are more powerful than the laws of gravitation or electricity. Our atmosphere is vibrant not only with earth sounds, human voices and music, but also with the voice of the Eternal Truth and Love. We need only to touch the electric button of sympathetic understanding to tune in with all mankind. Jesus called this LOVE.

The day is not far off now when 100% Americanism will mean love of England, China, France or Japan as well as of America. We are just beginning to catch a glimpse of what true brotherhood means.

You have been reading of the Peace Pact? What does that mean? Just a gesture, a scrap of paper? Even then, it is a gesture in the right direction. But many find in it great evidence of the spirit of Eternal Wisdom moving in the hearts and minds of men to bring in the Kingdom. It will prove to mean everything or nothing; just a gesture, or a determination on the part of the nations of the earth to recognize the fact that God has created all nations of one blood, children of one Father in Heaven. May God give you and me grace to catch the vision, to help bring in this day of sympathetic understanding, that Jesus Christ, by our help, may ride gloriously to His throne in the hearts of all men!

WHY CATHOLICS INCREASE

In the May number of "The Community Churchman" an article "Catholics and Methodists" attracted my attention. Two years ago I made a survey of the growth of the population of Greater Cleveland and tried to find out the effect of immigration on the growth of the Roman

Catholic and the Protestant churches. It explains why Bishop Schrembs since he came to Cleveland five or six years ago has been able to organize 23 or 24 new churches. Let me quote from the survey: "In 1910 Greater Cleveland had a population of 637,425, divided in the following manner: native of native parents, 162,952; native of foreign parents, 251,202; foreign born, 214,199; negroes, 8,763.

In 1926 the population of Greater Cleveland was estimated to be 1,193,699, divided as follows: native of native parents, 405,809; native of foreign parents, 452,948; foreign born 275,944, negroes, 59,008.

In 1910 there were 80,527 foreign born from Protestant countries, including Canada, Denmark, England, Finland, Holland, Germany, Scotland, Norway, Sweden, Switzerland and Wales. In 1920 this number dropped to 68,786, and in 1926 (estimated) it rose to 75,000. We lost in this group 5,527.

The foreign born from non-Protestant countries in 1910 numbered 133,672; in 1920, 197,158, in 1926 (estimated) 200,944. They increased 67,272 or 50%.

In 1910 there were 160,767 native born of parents from Protestant countries (64% of the group of native born of foreign parents), in 1920 there were 165,471 (only 46% of this group); in 1926, if our calculation is correct, there were 168,356 (only 37% of this group). The Protestant increase in this group has been only 7,569. When we consider the loss among the Protestant foreign born the Protestant increase in these two groups from 1910 to 1926 has been only 2,080.

The native born of parents from non-Protestant countries in 1910 numbered 90,435 (36% of this group); in 1920 they numbered 194,249 (54% of this group); and in 1926, 284,583 (62% of the group). They increased 194,148 or 214% in sixteen years."

Of course, in this non-Protestant group there were some Jews and some Greek Catholics and Greek Orthodox people, but it shows that immigration and the native born of the recent immigrants have furnished a plenty of material to make the Roman Catholic church grow as it has grown.

John Prucha, Supt. of Surveys.

THE SILENT PLACES

I have come back from the mountains,
And the beauty of forest ways,
From the pine-trail winding at sunset
To the crags in the purple haze.

I have come back from the prairies,
And the free-born winds of the west,
Where my soul reached out to heaven,
And found in the starlight rest.

I have come back to the city,
With its clang and its screech and its din;
Its halls are filled with madness,
And its eyes are blind with sin.

I think of the peaks white-crested,
And the sage on the sweeping plain,
And the vastness, and the silence,
And the whisper of God again.

I will go back to my mountains,
Back to the prairies I've trod;
Some day I shall stand in that silence
And speak once more with my God.

—Harold M. Hildreth.

EDITORIALS

A RELIGION THAT CAN BE LIVED

Religion is so comprehensive a term that few modern students of it would offer an inclusive definition. From the voodoo rites of central Africa to the chapel services of a great university is a long jump. Yet in America practically this whole reach of religious phenomena may be found. The emotional sects, with their hysterics and catalepsies are still to be found by the thousands, both in open country and in city neighborhoods. The cults of spiritualism, sometimes atheistic, but more often joined up with some form of theism, are a growing element in American life. The cults that practice healing show no tendency to decrease in numbers. Those who are preparing for an early Second Coming of Christ vary in numbers from time to time, but are ever with us. These are tendencies for the most part outside of the fold of orthodoxy as it is interpreted by the Protestant sects.

Of the four tendencies enumerated above, only one of them would be considered very close to the life process, that of faith healing. And this one only to the degree in which it succeeds in "demonstrating." One may not doubt that some people have been helped by the faith cure cults. But most people would not be at all prepared to admit the claims of people that have lived near to folks who practice this way of meeting disease.

In the fold of protestant orthodoxy, where do we find the emphasis? It varies in different denominations and in different churches of the different denominations. Travelling around at church conventions one may hear a high churchman express his horror of any minister of Christ administering the sacred emblems of the Lord's Supper with a vest on instead of vestments. At another convention, one may hear the principal deliverance of the convention sermon on the correctness of ritual in administering baptism. In still another, days are consumed in credal interpretations or in heresy trials to enforce the findings of the denomination.

And starving souls on the street read the news which filters through from these religious conventions and wonder what all this has to do with them. What does it matter to a young man facing his major temptation whether men wear vests in front of the communion table? What do baptismal rituals have to do with people overborne with the burdens of middle life? If there is a connection between the current controversies in religion and the life process, it is casual. They do not go to the root of the matter.

Every nation throughout history has insisted on a religion that was connected with the life process. The big events in nature worked into religious ritual when men had inadequate shelter because then the weather was not a filler in light conversation, but a fact of the most awful importance. The occupations of men influenced religion. And what we need today is a religion that shall touch life at the points of supreme interest just as religion has always done in the days gone by.

As we look about us, we find that social cooperation is more important than it has ever been. One hundred and ten million people in America would be reduced to the level of starvation if it were not for our industrial organization. In such a time the men who sow the seeds of hate and ill-will between classes are the enemy. And those who build up a sense of justice along with brotherhood, do the Lord's work.

This new industrial civilization makes demands upon

men's nerves and upon their physical well-being which leads to break-down and ill health. America is the most nervous nation upon the face of the earth. The religion which brings to over-wrought people quiet and meditation meets a need of these present times.

And the industrial age has brought to people new evils and new virtues. The new industrialism has brought in its train a looseness of family life of which divorce is only a sign. The real trouble is not divorce, but the decay in home life which leads to divorce. Where in all the world would one find such enthusiasts for alcohol as the crazy writers on a metropolitan daily? The effusions of these journals express the nervous upset of a lot of people that are not adjusted to the terrific demands of the age. One cannot fall back on legalistic ethics to solve a lot of the ethical problems of the times. Was it wrong for Bishop Cannon to speculate in the stock market? Settle that by an appeal to the scriptural law if you can! That the Bible furnishes principles for the guidance of life, most people believe. But that it may be used as a code book to meet every life situation, most people do not believe.

The religion that people can live is not a religion of theological controversies and definitions, but a religion of life. The little child awakens in a world that is terrifying to him. The first task of religion is to build faith in a heavenly Father. The unreasoning fear of childhood can be superseded by a calm confidence in the universe which will last as long as life lasts. The health of the mental life of the individual in later life is partly influenced by the religious teaching of childhood.

The religion that can be lived will guide the instincts of young people as they come into their first consciousness of adult powers. Religion will not simply build up prohibitions for them, but will give reason for these prohibitions. And it will show youth how to walk in the paths of chivalry and honor. It will provide for the youth that falls away from his ideals a way of spiritual salvation. The gracious Christ of Galilee becomes the ideal companion of these.

To tell the story of the long service of religion to life is too long a task for the space of this article. Men and women must be reconciled to the fact of death. More than this they must be led to find hope in death. The ministry of religion in this connection is for many the most esteemed of all. The bitterest experience of life is bereavement.

Every preacher of religion should have an object and not simply a subject. He should ask himself every time he steps behind the sacred desk, What is it that I am trying to do? His loyalty should be to the eager people in front of him, and not to books back in his library or professors back in his seminary. If he has taken advantage of his books and his professors, he is now ready to bring a spiritual ministry to hungry souls. But many things are found in books which are not useful in sermons, and the sorriest substitute for a spiritual message is the lecture of the class-room, however valuable the latter may be in its own place.

A lot of people in the older generation got the impression that religion had its sole function in saving souls from hell. The revivalism of the past carries much of the responsibility for this. The man who sees in religion only salvation from hell will do the formal things necessary to stay out of hell, and then not bother around the church very much any more. There are thousands of Christians

like this in America. But the man who finds in the church daily bread for daily needs will continue through his whole life an active ministry and support.

This then is the remedy for the abandoned churches of America. Give the people a religion that can be lived.

PITY THE POOR BOOTLEGGER

Is it not too bad that officers of the law in this country once in awhile shoot at a bootlegger? This is the new humanitarian movement espoused by the metropolitan press. The process of myth building goes on apace. We are asked to believe all sorts of fanciful things that highly imaginary reporters write for our consumption.

The Christian Century did the country a real service in exposing one of these myths. A woman was shot in Aurora, Ill., as she was picking up a gun to shoot an officer of the law. The inmates of this household had resisted officers carrying a warrant and threatened them with a gun.

And our metropolitan press would have the United States of America throw up its hands in the presence of a few thousand international criminals who are trying to make money by the flouting of our laws.

This crowd which resists law and order in America today is no new product. It is the same crowd that formerly resisted laws regulating saloons. When we had open saloons the law said they should be closed at certain hours. Were they closed? They were not. The law said these saloons should not sell to minors. Did they? They did. The law prohibited the encouragement of gambling and prostitution in these places. Was there gambling and prostitution? There was. The liquor business had been an outlaw in this country under every system of law ever devised.

And at last the show-down has come. Can a few thousand men bent on easy money defy the government of the United States and get away with it? We say they cannot. And if they shoot at our officers, shall they be treated differently from other criminals? We see no need of it. We all wish that the government had a better personnel among its officers. But after all they are officers of our government.

MUSIC FOR THE SUNDAY SCHOOL

A good while ago it began to be a conviction that there should be a different hymn book for the Sunday school than is used in the church. And this brought into being innumerable collections of gospel songs, a few of which deserve to live, but most of which were inane or worse. But the day of the religious jingle set to dance music is now over. We have entered into a new era.

It is a recognized fact that each department of a Sunday school needs a song book which fits in with the unfolding religious life of the pupils. The child of six does not have the same needs as the child of thirteen. And the discernment of this fact has brought into being some books which teach children and young people to sing in their own language.

Foremost among these is the Hymnal for Young People edited by Dr. Littlefield and Miss Slattery. In this book a veteran hymn editor and a nationally famous friend of youth have collaborated to produce a book which admirably meets the needs of young people. In this book one will find many old favorites, but also some entirely new productions which definitely enrich the hymnology of the church school.

The church that thinks only of the needs of adults after awhile wonders why it has lost the young people.

When one examines the architecture, the budget or the music of a church one is apt to find that the church has given most of its time and money to attracting adults, and that the young people fall away because there is not much for them.

Youth is the period of song pre-eminently. And if the church can teach young people to sing the religious enthusiasms which are native to the soul of youth, one important step has been taken enlist young life in the service of religion.

AMERICA IS ON WHEELS

The old mother hen hatching her ducklings that she has just hatched take to water is no more pathetic figure than the minister of the average church who looks these fine summer mornings for a congregation. There is now an automobile for every American family though not every American family has one. These might have ushered in a new era of piety by making the church accessible to everybody. But they did not. The automobiles have taken the majority of the American people on junkets instead of to church.

The adjustment of the church to this new situation is now to be undertaken. The small communities are starting union services. Necessity brings people together. In some cases enterprising churches will follow the motorized crowds out to their haunts, in wooded spots and by the lakeside. A high grade program of religious music might be appreciated by a great many open-air groups this summer.

A WORD TO NEW READERS

This issue of the Community Churchman will come to a large group of new readers. It will carry a point of view which may be new to many of these. These new readers are asked to take time to get the thing that we are trying to say.

The purpose of this paper is to bring small communities to a realization of their community problems. We are committed to no one patent solution of the church problem but rather to an impartial study of them all. It is not the mechanism, but the spirit and the results that are important.

However, we do believe that a careful observer will find that union, community and federated churches have given new life to religion in many communities. Our newspaper carries the news of these achievements.

HINTS

The interdenominational church sometimes looks upon itself as an experiment. The news columns of our paper helps such a church to see itself as part of a new movement in religion no longer experimental but a demonstrated success.

More than one new church has been founded by the simple process of bringing the community church idea to a community through the medium of this paper. Several laymen have made up lists of people where interest might be created and have sent to these our journal.

The hot weather months are the most difficult of all in which to finance a newspaper. Two hundred overdue subscriptions would help a lot if they came in this month.

The minister who goes on vacation should have a book as well as a fishing pole. For after all a vacation is a change. And for many of us reading a book is a change!

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

By this time we should have made a good start in our new acquaintance with the prophets of ancient Israel and Judah. If we have studied each day's chapter carefully, we have discovered that these courageous men of old have a real message for the times in which we live.

The life of our age needs a new touch with God, with His infinite love, His yearning compassion, and His unceasing demand for holy living. The only religion that is really worth while is the religion that finds its expression in every day life, seven days a week, twenty four hours each day.

As the divinely appointed heralds of a new and greater day the prophets appeared, calling the people to a closer relation to God, appealing for a zealous observance of the laws of God. "O Israel, return unto the Lord, thy God. . . I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon."

During the month to come, read a chapter a day in the prophets as here outlined:

Week of July 21: July 21, Hosea 11; July 22, Hosea 12; July 23, Hosea 13; July 24, Hosea 14; July 25, Zechariah 1; July 26, Zechariah 2; July 27, Zechariah 3.

Week of July 28: July 28, Zechariah 4; July 29, Zechariah 5; July 30, Zechariah 6; July 31, Zechariah 7; August 1, Zechariah 8; August 2, Zechariah 9; August 3, Zechariah 10.

Week of August 4: August 4, Zechariah 11; August 5, Zechariah 12; August 6, Zechariah 13; August 7, Zechariah 14; August 8, Malachi 1; August 9, Malachi 2; August 10, Malachi 3.

Week of August 11: August 11, Malachi 4; August 12, Joel 1; August 13, Joel 2; August 14, Joel 3; August 15, Nahum 1; August 16, Nahum 2; August 17, Nahum 3.

UNIFORM SUNDAY SCHOOL LESSONS FOR THE MONTH AHEAD

July 21—"Ezekiel's Vision of Hope"—Ezekiel 47:1-12

"Where there is no vision the people perish," so wrote the writer of Proverbs. This is eminently true. Ezekiel had passed through some dark days. He was the author of hope in the midst of a depressed and captive people. The impression of the temple at Jerusalem remained vivid in his mind. In that far away country of Babylon in spirit he was carried back into the homeland. The prophet saw a stream with its source in the Holy of Holies, where God manifested His presence, and then flowing close by the altar of sacrifice before it issued from the temple. And deeper and deeper the stream became, until it became a mighty river. On its banks were many trees of flourishing beauty. The river is a bringer of life wherever it flows.

Here is a glorious picture of the new earth as it shall be when God's purposes are realized in the lives of men. "What the stream had done for all nature, that God's Spirit would do in healing and cleansing human lives, and making them fruitful." The gospel of Christ is for the healing of the nations, for setting captive spirits free. If given a chance it will permeate all of life. Whatever comes under the influence of Jesus unfolds into ideal perfection. The desolate places of earth, and they are many, are in need of is cleansing and renewing power. How are we sharing in spreading abroad the waters of life through Christ?

July 28—"The Story of Daniel"—Daniel 1:1-21; 2:13-19; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9.

With the rest of his people Daniel was taken captive to Babylon. But his spirit was not broken thereby. It is a great gift to be able to make good come out of a seemingly hopeless situation. Daniel had such a gift. Though many of his visions are difficult to understand, he was a man of faith. He did not forget his early training. He believed in being true to his convictions, no matter what it cost. Through this he rose to positions of large responsibility and honor. And he kept his religion all the way. His life stands the test of the closest scrutiny.

The times in which we live need men of conviction, men of courage, men of faith, men of vision. This is a day that has a great amount of ease. We need the moral equivalent of difficulty that will develop in us strength of character, the will to do right. "Dare to be brave, dare to be true."

Only a life like that of Daniel could call forth the words: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

August 4—"Belshazzar's Feast"—Daniel 5:1-31

Those who are in positions of leadership have a solemn responsibility. They cannot spend their life in riotous living without reaping the consequences. Belshazzar is a warning example of this. Failing in their responsibility to God and man, reckless leaders "fall from their position of influence and find wreck and ruin in their pathway."

Belshazzar's wild feast was interrupted by the strange handwriting on the wall. Consternation reigned. The king was panic-stricken. He sought for some one to explain the meaning of the writing. Daniel was the hero of the hour. He told Belshazzar that he as a king had been weighed in the balances and found wanting, that his reign was near its end—this was the meaning of the message on the wall. Weighed and found wanting, Belshazzar's kingdom was required of him. And Daniel had the courage to tell him the truth.

If your life were weighed in the balances, what would be the result? Would you be found wanting? Prove true, therefore, to the great trust of life, and you will be found faithful. It does not pay to waste life away in mere material pleasure. Said Jesus, "Labor not for the meat which perisheth, but for the meat which endureth unto eternal life." King Belshazzar is a great warning sign.

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August 11—"Daniel Among the Lions"—Daniel 6:1-28

We have here a picture of government among the Medes and Persians. By faithfulness to duty Daniel had been advanced to a position of prominence. His fellow officials were jealous of him. They plotted against him to put him out of the way. The only fault they could find in him was in his relation to his God. Observing the regularity of his daily devotion to his God, they talked King Darius into making a decree that would catch as in a net faithful Daniel. The king wished to change it, when he found that it was meant to catch Daniel, but he could not do it, according to the law of the Medes and Persians. By praying to his God, Daniel, according to the king's decree, brought upon himself the penalty of being cast into a den of lions. But he remained calm and confident. He knew that God would take care of him, no matter what happened. As the victim of jealousy, Daniel was cast into the den of lions.

Through the providence of God, Daniel's life was spared. The king received him again with anxious heart and with greater favor than ever. Loyalty and truth have their reward. The goal of this lesson has been well stated in these words: "To demonstrate the Lord's loving and effective care for and protection of those who courageously manifest their faith in Him."

YOUNG PEOPLE'S TOPICS

July 21—"Every-day Citizenship"—Romans 13:1-10.

July 28—"How the Church is Making America Better"—Matthew 13:31-33.

August 4—"Jesus' Teaching on God's Care"—Matthew 6:26-32.

August 11—"God's Goodness Revealed in Nature's Laws"—Acts 14:8-18.

The following quotation is taken from an article by Rev. Charles E. Jefferson, D. D.

"When Christians lose their faith and their grip on the great truths of religion, they begin the downward career by neglecting the services of the Church. They do not drop out all at once, but they become negligent. They attend Church one Sunday and stay at home the next, on the third Sunday they are back again.

"This is a lapse which does not disturb their conscience. But after a while they stay at home two Sundays and come to church one Sunday. By this time absence from church two Sundays does not seem much of a sin. It is thus that churchgoers cease to go to church.

"When they cease to go to church, they begin to carp at the church, and trump up arguments to prove it is not necessary to go to Church at all. Later on they prove that one can get more good out of a book or out of a walk, or out of a drive, than out of a church service. After this it becomes easy to prove anything.

"They can prove that religion is an optional matter of no great significance, and that one religion is about as good an another."

The greatest proof of the divinity of the Christian religion is that its abuse and mismanagement by us professors hasn't killed it long ago.

SECRETARY'S JOTTINGS

By J. Robert Hargreaves.

At the time of last month's letter I was about to leave on an eastern trip which was to take in the meetings of the Massachusetts Convention of Union Churches which was held at Rutland on June 5. This was my first contact in the New England states and the experience will be remembered with pleasure. The sessions of the conference were held in the Congregational Church, which is practically the community church of the locality. The relation of the Union Movement in Massachusetts to the Massachusetts Federation of Churches was indicated in the presence and leadership of Dr. E. T. Root, the executive secretary of the federation. The union churches form a definitely recognized element of the religious work in the state and regard themselves as one unit in the general program, and as but one part of the unity consciousness. The retiring president of the conference is the pastor in the different state institutions which are located in Rutland, being appointed to that office by the Federation of Churches.

In the program of the day there were two incidents which may be of particular interest to the readers of this paper: one was the report of the missionary committee; the other the appointing of a committee to plan for practical relations in the national work. The reading of the report on missionary effort was preceded by a spirited address intended to awaken union church people to a feeling of responsibility in world interests. A statement concerning the new missionary pamphlet, now in process of preparation, was listened to with marked interest and copies were spoken for. Concerning the committee appointed to consider relations with the Community Church Workers, and with the joint committee, we can only say that we will warmly welcome the valuable cooperation which the long productive experience of Massachusetts in union effort makes possible. The same can also be said of other New England states.

While in the East your secretary had a conference with Professors Ralph Felton and Dwight Sanderson, of the social science department in the State College of Agriculture of Cornell University. A few sentences quoted from a recent letter from Dr. Felton will be of interest. He says, "In my extension work during the last six years in New York, which has consisted of constant travel in rural communities, I have discovered no rural problem that approaches in importance the question of adjustment of competition between churches. Everywhere this question is raised. There is a keen interest manifested by the laymen. Of course, it would be only an estimate, but I think a fairly accurate one, to say that in three-fourths of the rural communities in New York state there is need for some kind of adjustment between the competitive churches." Speaking further on the attitude of laymen in New York rural districts the professor says, "All agree that something needs to be done. The usual question raised by the laymen is, 'Can anything really be done?', and, 'We have been told that it can't. We have talked for twenty years about getting our churches together. We have about given up hope.'" A striking paragraph in Dr. Felton's letter refers to students. It reads: "I have personally watched a stream of college students come into the university interested in the rural church, some interested enough to desire to enter the rural ministry. When these men get out and begin to study the situation in the country as it actually exists many of them—too many of them—decide they want to go into work where they can have a clear field." A practical suggestion in the letter reads as follows, "We are greatly in need of a bulletin in our state dealing with this matter of methods of church adjustments. It must be an elementary bulletin, profusely illustrated with pictures, probably one a page. It should tell a story of communities that had worked out successful experiments in getting their churches together. We should have a thousand copies of this bulletin for use in our own state. If it were published for general use throughout the country it seems that at least twenty thousand should be printed." In closing his letter he suggests that a number of men in agricultural colleges are interested in such a bulletin and would help to prepare it.

The manifest interest in the rural church expressed in Prof. Felton's letter I have found again and again among professors in agriculture. Concerning the bulletin, permit me to say that it is being definitely planned for and that the cooperation of the farm school leaders both in its preparation, and distribution, will be appreciated. In this connection I am wondering if some person who has the grace to read this section of the paper might not become interested in assisting us to raise the extra money which will be needed to publish such a bulletin and issue it in the numbers needed.

Personally I feel, that out of the present dark day in rural church life there is going to come a period of unprecedented brightness. A revival is in the offing, but before we can get the full benefit to our churches, adjustments must be made. The old divisive method cannot be restored to power. In many instances

missionary help in cases of weak churches will only postpone the day of glory.

The last district I visited was North Dakota, having just now returned from that trip. The central point in my engagement was Inkster, a town in which they have gone around a complete circle in their church experience. About forty years ago, the then early settlers, in the vicinity of Inkster banded themselves together in an organization which was known as the Christian Union church and erected a building which has become a landmark. This was before the days of the railroad. When the Great Northern went through Inkster it is said the first train carried the representatives of two denominations, and pretty soon a Presbyterian and a Methodist church were organized. These erected buildings. These new enterprises tapped the strength of the original Christian Union Church and led it to seek help from the Congregationalists and it became an organization of that body. In the passing of the years serious, but all too common, changes took place in the church life of this little village. The Methodist church ceased to function and their building has been taken over by the Masons. The Congregational church disbanded and the old church of the early settlers for a long time stood empty. The remaining, very small church, had the opportunity to become the full center of the religious life, but did not seem able or willing to meet the demand. About a year or two ago, in order to get what seemed to be a paramount need, a goodly company of people comprised of Methodists, Baptists, Lutherans and a few from other communions decided to reproduce the action of the early settlers and formed themselves into a community church and re-entered the old building which had housed the original church organization of the locality. We hope that in the not too far distant future some plan will bring this group and the other little church together, and thus complete the circle of experience in church organization.

The principle Sunday service I attended in North Dakota was held out of doors. People were present in goodly numbers and surrounding towns were represented, but Satan came also, and in an unusual form. This happened to be the period of the seven year caterpillars, and worms in great armies were crawling up the trees, in the grass, on the improvised seating and on our garments. While I was preaching, it is said, one daring caterpillar was performing on my coat collar giving strong suggestions of going down my neck. I have preached against the noise of locomotives and of street cars and even in the presence of giggling girls and whispering men, but never did I face such a diverting enemy as those worms. After all, or even in the face of Satan's intrusion, we had a good time. Worms or no worms, it is a good thing for people to get together. One of the grand functions of the church is that of assembling men and women in harmonious relationship. To witness one of these large social religious gatherings is to be impressed with the present great opportunities of country life. If rural districts will but appreciate their social possibilities and learn how to take advantage of each other's powers instead of discounting the same the average country district can be made the happiest and best place in which to live. One of the great tasks of the rural community church is to teach "the art of living together." The first step in the teaching of that art is to overcome the common village tendency to mutual depreciation, and to open the eyes to a vision of the good and great. Why should a person have to migrate to the city in order to have his or her talents appreciated? Why should a person go to the city in order to see grandeur and art? One of the accomplishments of the country preacher should be the power to discover and interpret the aesthetic values within his parish boundaries.

Adjustment of church problems in North Dakota through the community church medium is just in the early stages, in fact any kind of adjustment is in the beginning state. In this pioneering time Forbes Robertson, the pastor at Inkster, is having an important part. Mr. and Mrs. Robertson have been in the one section of North Dakota for several years. We wish it might be possible for them to remain several more. Their ministry is much appreciated.

The great need of Dakota, as of many other districts, is the displacing of home mission funds by a little mutual Christian confidence. We long for the day when it will become the accepted order to join several of the small churches into single congregations and thus place the Dakota farmers within reach of the inspiration which comes from normal and unhindered human contacts. In efforts to this end we have reason to hope for the cooperation of the societies involved and of leading Christians in the state. One of the best known representatives of a conservative denomination told me he would welcome the day when the missionary societies in North Dakota might pool their resources in one treasury and have the grants given out through one commission. Such a move would be one great step in advance. It would provide a source of help for the really destitute places, while allowing other places to heal their divisions by local mutual arrangement.

Before the time of another letter many of our readers will

have started on vacation. May I wish for one and all a good summer with splendid invigoration for the needs and struggles of another year.

WHAT MAKES CHURCH WORK HARD

The real religious revolution of the 19th century, a revolution whose full effects are only beginning to be felt today, has been just this fundamental alteration in man's experience. The significant and crucial experiences of life have themselves been transformed; inevitably the emotional attitudes and drives that formed the basis of the old religious life have given way to others. Secular faiths and interests have pushed their way in to compete with traditional religion. The peculiar need of personal salvation that formed the core of Protestant orthodoxy has tended to become increasingly remote. The basic religious emotions themselves have become for many men irrelevant to their daily experience.

Our industrial civilization seems to foster a type of social experience that is in even deeper conflict with those feelings to which Judaism and Christianity have appealed. These historic faiths grew up in an agricultural world. They were built around attitudes natural to tillers of the soil, to those directly dependent on the vagaries of nature. The world of the Psalms is a world of dependence on nature. The world of the modern city dweller is not. He is accustomed to think of his problems in terms, not of emotional resignation, but of active manipulation. Some improved machine, some social measure, will accomplish his ends. Where he has an emotional reaction to his human, technological world, it is either of passionate striving for social change, or else of dumb acquiescence in an immutable order. His emotional life has become increasingly a thing of the leisure hours; and there he seeks pleasure, thrills, excitement, emotional debauch, as a release from the repressions of the daily routine. In neither case are the traditional cosmic religious feelings called to life. It is only in the face of death that he still stands silent before invincible power; and even there he is coming more and more to put his faith in medical techniques.—From *Religion and the Modern World*, by John Herman Randall & John Herman Randall, Jr.

A RECONCILIATION PACT AMONG CHRISTIANS

By Dr. Peter Ainslie.

Has the time not come when all Christians should be Christian to all other Christians? Can Christianity survive if this is not done? Yes; it may survive in form. But the Life and Spirit which Jesus Christ released for the redemption of the world cannot function through a divided church, with two hundred different and independent organizations, with more than half not on speaking terms with the other half, with three-fourths refusing the Lord's supper to other Christians, likewise refusing them membership in their churches and courtesies in their pulpits. The whole condition is ugly, awkward, and repugnant to modern intelligence.

To meet this condition by saying, "Our church is serving Christ according to his revealed truth and it is none of our business what other churches are doing" is a statement, based, more or less, upon ignorance, pride, and fear, which confirms the infidelity of the world and gets us nowhere. Christianity is primarily a brotherhood of all Christians. "By this everyone will recognize that you are my disciples, if you have love one for another." Upon this Christianity follows or denies Christ.

The nations have signed a peace pact for the outlawry of war. It is the triumph of an idealism that must take its place by the side of those miraculous achievements in modern science. A new world is coming into being. But where are the churches with their contribution of brotherhood? Is it possible for them to abandon the luxury of their denominational pride, and show to the world that they do care for paths that lead to peace?

In an attempt to find the mind of the various communions a reconciliation pact was drafted by The Christian Union Quarterly. It is simple and direct. It affirms the need of a united Christendom in order to Christianize the world. The steps toward that accomplishment are (1) conferences between Christians who differ, (2) practicing equality of all Christians before God, and (3) pledging to be brethren one to another. These statements might have been put in the very words of Jesus. The reconciliation pact is an attempt to call us to his Ideals and his Spirit.

The reconciliation pact is as follows:

"We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of

Christ; and we propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies to other ministries; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve."

CUBAN AND MEXICAN EVANGELISTS FRATERNIZE

A new era in the development of the Evangelical Churches in Latin America is opened by the visit of the delegation from Cuba to Mexico to discuss cooperation between the Evangelical forces in these two countries and especially matters pertaining to the Evangelical Congress, to be held in Havana June 20-30, 1929.

A cable just received by Samuel G. Inman from the officers of the Committee on Cooperation in Mexico says:

"The Cuban Delegation has been with us a week presenting in a most helpful way matters concerning the Havana Conference. We are thoroughly satisfied with the ample discussions and particularly for the fraternal spirit of cooperation. We send you and the Committee on Cooperation in Latin America our congratulations for this splendid development."—Signed: V. D. Baez, President and Miguel Z. Garza, Secretary.

The Cuban delegation was composed of the President and Secretary of the Committee in Cuba responsible for the organization of the Havana Congress, Dr. Jose Marcial Dorado, of the American Bible Society, and Rev. R. Barrios, an Episcopal minister in Havana.

Among delegates recently appointed to the Congress are: Prof. W. Carson Ryan, Jr., of Swarthmore College; Prof. Daniel J. Fleming, of Union Theological Seminary in New York; Mr. Charles H. Fahs, of the Missionary Research Library; Dr. James I. Vance, Ernest G. Richardson of the Methodist Episcopal Church; Rev. J. pastor of the Southern Presbyterian Church of Nashville; Bp. D. Livingston of the General Conference of Seventh Day Adventists and other distinguished Americans; from Porto Rico there will be twenty-five delegates from various denominations among whom are named thus far Rev. C. I. Mohler and Prof. Florencio Saez of the Congregational Church. Distinguished guests from Mexico, and South America have been invited as well as from Spain.

MONEY

We are the richest nation in the world—but we have not yet learned how to distribute our wealth.

Americans are worth half a trillion dollars. Written in numerical form, it would look like this: \$500,000,000,000.

We constitute only seven per cent of the world's population, but we possess more than half of its wealth.

Our annual income, taxed and otherwise, is about \$100,000,000,000.

There are over 30,000 millionaires in the United States, and nearly 300 have annual incomes of more than one million dollars. Nearly 350,000 persons have incomes in excess of \$10,000.

Our per capita wealth is \$4,215, and the average income per family is about \$3,540.

Half of the families in our country own their own homes, almost two-thirds of them entirely free of debt.

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Probably one-half of the expenditures of the American people may be charged up to luxury, waste and crime.

One-quarter goes toward actual living expenses, and the remainder pays for government, education, religion, philanthropy, and miscellaneous objects.

The automobile registration in the United States in 1928 was about 24,500,000—double that of 1922. There is one car for every five persons, which means an average of a car for nearly every family.

We spend \$10,000,000,000 annually for the purchase and maintenance of passenger cars—one-tenth of our entire income.

We spend \$2,000,000,000 annually for theatres and motion pictures, \$1,000,000,000 for candy, and \$100,000,000 for chewing gum.

Over four-fifths of our national governmental expenses—or 82 cents out of every Federal dollar—are eaten up by wars, past, present and future; while only one cent out of every dollar is spent for educational purposes.

And for the maintenance of the Protestant Churches of America and all benevolences and missionary work relating to them, we now spend about \$640,000,000—not much more than half of what we spend for candy, and less than one-third the amount spent for theatres and motion pictures.

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Money is Power—stored-up energy. It represents the labor of the past, ready to do the work of today.

Money is Immortal. It lives forever because it is the tangible thing through which a man's life is projected into the future.

COMMUNITY CHURCH NEWS

Business Men Interested in Church

Niles Center, Ill., is a rapidly developing suburb of the Chicago area which now has abundant rapid transportation. It has an organization of business men interested in the development of the suburb. A recent evening was devoted to the study of community problems. The chief of these was religion. There is no English-speaking church in the suburb. O. F. Jordan, of Park Ridge, a near-by suburb, spoke on phases of community development.

Vacation School Eclipses Former Records

Park Ridge Community church is conducting a three week vacation school this summer, and the attendance is the largest of the four years of its history. About two hundred different children were reached by the school during the period of its operation. The most popular hand-work project was that of making air-planes. One of the intermediate boys taught this course. He had taken a prize for airplane building. Three of the high school group of the local Sunday school went away for a summer conference conducted by the Congregationalists at Tower Hill, Mich.

Church Membership Shows Rapid Growth

Community church, of Joplin, Mo., has recently published a roster. The total number of names on the roll is now almost seven hundred. The church was organized three and a half years ago with 95 members. The members of the church are to be found in 320 families. This church does not close in the summer but goes right on with its Sunday work. A vacation school was successfully conducted this year.

What a Church Does for Its Community

Mountain Lakes Community church, of Mountain Lakes, N. J., has recently issued a booklet calling for its annual pledges. In this book is listed not only the service to worship and to education which is rendered by the church, but other forms of service. These are catalogued with the greatest brevity as follows:

Service

1. Church office with information available for community interests.
2. Meeting places available for worthy organizations such as Clubs, etc.
3. Woman's Guild rendering service wherever needed.
4. Men's Club with fellowship dinners, speakers and programs of interest and uplift.
5. Full time caretaker to arrange building for all engagements of organizations whether of Church or community.
6. Distribution of flowers to the sick, shut-ins and calling of the members on all such.
7. Pastoral services to the sick, those in need, or deceased.
8. Support of Girl Scouts, Boy Scouts, Y. M. C. A.
9. Public Health Campaigns supported.
10. Support of local, national and international organizations for charity and benevolence such as:
11. Missions, Education, Bible Study, Red Cross, Near East Relief, International Council of Religious Education, Federal Council of Churches of Christ in America, etc.

12. Directory published by the Church.
13. Church Secretary arranging for engagements for all organizations.
14. Local, County, District and National Conventions entertained.

Recreation

1. Boy's and Girl's Club rooms, game tables, etc.
2. Parlors for social occasions, reading, games, etc.
3. Gymnasium with equipment and showers, Basket Ball, Volley Ball, Badminton.
4. Community movies, with two motion picture machines and good pictures.
5. Dramas, pageants and minstrels, stago fully equipped for all these.
6. Social affairs, dinners, banquets, support of dances for young people.
7. Music and orchestra.
8. Support of existing summer camps such as Boy Scouts, Girl Scouts, Y. M. C. A., Y. W. C. A. and private.
9. Summer conference attendance such as Blairstown, Silver Bay and Northfield.
10. Electrical Phonograph for auditorium use.
11. Outdoor Recreation—Hockey, Hikes, etc.

A Golden Rule Call

The new pages of the Community Churchman will be harder to assemble for the August and September issues than for any other time of the year. Just imagine the editor, supposedly off on his vacation, trying to find the materials to fill this department which brings more commendation than any other part of the paper. Send in clippings, letters, and any kind of material from which the news paper may be assembled during the summer. Do this for the editor. And if you don't like him, do it for the readers of the paper!

Will not Join up with

"Billy" Sunday

"Billy" Sunday is going to Joplin, Mo., next fall. Cliff Titus, the pastor of Community church, was among four ministers who voted against cooperation with this enterprise. His reasons for this action are given in his weekly bulletin. The reasons, greatly condensed, include the following: "The methods of mass evangelism are always wrong because the principle is wrong. Mass evangelism consists in working on the principles of mob psychology." "The preaching of such meetings is, in the aggregate, not constructive. It is usually sensational, appealing to prejudice and intolerance." "This particular meeting will take much money out of the community. The Joplin Community Chest could do a lot with \$14,000 more dollars. A course in religious education, a wonderful course, with high-class instructors, and reaching many children, could be conducted on that amount." "A careful investigation of the past few years' records of such meetings convinces us that the results do not justify these meetings, and that, while much good may be done. Indeed the harm seems to outweigh the good."

Students Consider

"a More United Church"

The fourth annual Inter-Seminary Conference of New England, which brought together about 150 students from the theological schools of New England for a two-day conference at the Newton Theological

Institution, Newton Center, Mass., on February 8 and 9, chose as the one topic for discussion "Toward a More United Church." That these prospective ministers should have found this subject such an engrossing one is an important indication of the trend of thinking in the ranks of the younger men in the ministry.

Among the speakers were Very Rev. Henry B. Washburn, Dean of the Episcopal Theological School at Cambridge, Mass., who interpreted the spirit of the Lausanne Conference on Faith and Order; Mrs. Hilda Ives, who outlined the development of the larger parish plan in Maine, and Rev. Samuel McCrea Cavert, who set forth the work of the Federal Council of Churches and its possibilities in bringing about a more united Church.

Federal Council Studies Problem of Unity

As a result of the extended discussions at the last quadrennial meeting of the Federal Council of the Churches, concerning the possibility of a fresh advance in unity, an important Committee on "Function and Structure" was appointed to continue the study, to report each year to the Executive Committee of the Council, and to make a final report at the next quadrennial meeting as to the policy of the Federal Council in relation to the union movement.

The first meeting of this group was held in New York on April 2.

President George W. Richards, of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa., was elected Chairman of the Committee. Dr. John W. Langdale, Book Editor of the Methodist Book Concern, Vice-Chairman, and Dr. A. J. C. Bond, of the Seventh Day Baptist Churches, as Secretary.

After a day's discussion of present trends, provision was made for an intensive study of three fields: first, of the movements looking toward the union of various groups of denominations in this country and abroad; second, of movements in the direction of unity in the local community, and, third, of the possibility of and the need for closer relationships between the various cooperative and inter-denominational agencies.

Pastor Will Give Full Time

F. B. Cook has been called for a second year of service at Gypsum, O., Community church at an increased salary. During the coming year he will no longer be in Oberlin Seminary and can give full time to his work. The results of his first year in Gypsum have been summarized by a local writer thus:

"One often wishes that he could list the results of his work over a certain period of time. Of course we can mention such things as the Vacation Bible School, Week Day Bible School, the Sunday morning church services, the improvements in the Sunday School, the evening services at the Club House, the training class for our Sunday school teachers, the new members taken into the church, the Boy Scout troop, the weekly movies, etc., but this is just a program that is being carried out. To be sure, we must have a definite and well planned program, but this is only a means by which we are trying to accomplish our purpose, namely, to help people develop the Christian life."

Study the Larger Parish Plan

How the larger parish plan of rural church organization can be applied to certain localities in northeastern and

southeastern Ohio was discussed at conferences of denominational executives held under the auspices of the Comity Committee of the Ohio Council of Churches at Cleveland March 19, and at Marietta March 22.

Dr. Charles L. Zorbaugh, chairman of the Comity Committee, presided at both conferences.

At the Cleveland meeting representatives of the Presbyterian, Congregational, Reformed and Methodist Episcopal churches were present. At Marietta leaders of the United Brethren, Congregational, Methodist Episcopal, Evangelical Synod, Presbyterian and Christian churches participated.

Specific localities where it was felt that churches of different denominations might profitably be linked in larger parishes were indicated and arrangements were made for further investigation of these localities by representatives of the Ohio Council of Churches to be reported to further conferences with a view to action.

Church has Fine Success Record

First Federated church, of Urbandale, Des Moines, has in its fellowship people from 29 different denominations. It recently finished raising a fund of \$100,000 for the erection of a new building.

The growth of this church has also been remarkable as has been especially true under the leadership of Clifton E. Rash who came to the church seven years ago. Since that time it has increased from 400 until now it has over 1,200 members.

Its Sunday school has an average attendance of over 700. It ranks third for size among the Des Moines churches. It provides leadership and housing for three Boy Scout organizations, with an aggregate membership of over 100. It also provides for several bands of Camp Fire Girls.

A large community group has grown up in this community, composed of members and representative neighbors, with headquarters at the First Federated, the group having a membership and attendance of several hundred.

There is no other part of Des Moines where the growth of population has been so continuously steady nor where the people are so homogenous, and the First Federated church has been an important factor to the moulding of this homogeneity.

The First Federated church has rapidly outgrown its present quarters, where the seating capacity and Sunday school quarters has been far too limited for its needs. The new auditorium will seat about 1,200 persons and with the added recreational building the church will be better fitted to take care of this fast growing community.—Newton B. Ashby.

Children's Community Church is Formed

A group of 230 children from the more than 1,000 who are residents of the Jr. O. U. A. M. Children's Home at Tiffin, Ohio, form the nucleus of the newly organized Junior Order Memorial Congregation, a non-denominational church.

D. Webster Loucks, who became chaplain of the home Jan. 1, is pastor of the church.

The home has a \$200,000 church building but had never had a congregation until this one was formed with the baptism and confirmation of children on Palm Sunday and Easter, when these 230 members were received.

Active membership is open to persons

connected with the home who meet the following requirements:

"Acceptance of the Bible as the revealed word of God; willingness to subscribe to the Apostles' Creed as a confession of faith; baptism and public confession of the Lord Jesus as our only savior; desire to live a life in harmony with the teachings of the scriptures; consecration of life and means in Christian stewardship to the service of the Lord."

Provision is also made for a sustaining membership composed of those who contribute to the support of the church.

"The congregation shall be a part of the whole body of believers in Christ but shall have no denominational affiliations," the constitution provides.

All matters pertaining to the spiritual welfare of the home are placed under the supervision of a board comprising the superintendent, the matron, the chaplain, one member of the board of trustees and one layman of the home.

Discuss the Minister's Sermon

At the University Church of the Disciples, of Chicago, a church with an interdenominational membership, a luncheon is served after church each Sunday. And a feature of the fellowship following the church service is a discussion of the pastor's sermon. In this way the congregation is able to talk back at the minister. Dr. E. S. Ames the minister, has recently published a book called "Religion."

Federated Churches To the Front

In the Christian Century of April 17, "The First Reader" hailed the paragraph in the New England correspondence, "Youth Speaks Out in Meeting," as a dramatic example of the way in which Christian reunion is to come. The young men of Rowley have, indeed, started something. On April 21, Kenneth C. MacArthur, rural secretary of the Massachusetts federation, addressed the largest union service ever held by the Baptist and Congregational churches of that town. Both churches have appointed committees to confer regarding the possibility and method of union. Two other new mergers are being considered in the state. Fifty multid denominational churches are already listed. The first thirty to report to a recent questionnaire have buildings valued at a total of \$968,525, and invested funds of \$448,158, giving a total property of \$1,448,678, an average of \$60,362. The aver-

age membership is over 200. Combinations are already upon a larger scale than is usually supposed. On April 21, the Federated Church of Ashland—Baptist, Congregational, and Methodist—the only church for 1,800 Protestants, celebrated its tenth anniversary. Not only were there greetings from the three denominations and neighboring churches, but the pastor, Rev. Lawrence H. Blackburn, read a letter of cordial congratulations from the resident priest, Rev. John J. Cronin, expressing esteem for his Protestant neighbors. From Connecticut comes news of negotiations between three churches whose total membership is 1,350. In a New Hampshire village, the Church of the New Jerusalem is sounding Baptists and Methodists regarding a similar proposition. Prof. E. B. Byington of Gordon college through graduates in Holland, had a request for printed information regarding federated churches. "The churches which are likely to work together are the State church, another Reformed church, Baptist, Lutheran, Old Catholics, and the Salvation Army."

—Edward Tallmadge Root.

Suburban Church Joins Cleveland Union

The Fairview Community church, after five years of independent service to a suburban community, asked for membership in the Congregational Union of Cleveland, and was received at the spring meeting,

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held in the Federated Church of Chagrin Falls—an enterprise in which Congregationalists and Disciples have worked together for ten years. The Fairview church has never had a Congregational pastor, and the present minister, Elmer E. Voelkel, is a Presbyterian. Three motives led the church to seek denominational affiliation—the desire to relate itself to the problems of the world through missions, the yearning for fellowship, and the thought that in years to come the church would need aid with its building project.

Federated Church Receives One Hundred New Members

On Sunday, May 26, 102 persons were received into membership in the Federated (Methodist and Congregational) Church in Milford, Ia., eighty-two on profession of faith and twenty by certificate. This was chiefly due to a successful series of revival meetings conducted by H. C. Maitland of Winfield, Kan., an evangelistic preacher and song leader. Lewis N. Moody is the pastor.

A Church for Everybody

That is what the Union Community Church of Ridgefield Park, N. J., is. It is cosmopolitan in its worship, the communion is free to everybody, and baptism is by any method desired. This represents a larger freedom in worship and a common fellowship in service. This church has a large heart and a wide open mind. It was begun in 1891 when there were but a few people in the town, and everything pointed to a successful future. This was the only protestant church in the community and this fact provided an opportunity to try out a long cherished plan for forward looking people, the dream of the prophets and the prayer of the Master.

After a while as the town grew, denominational secretaries arrived and soon there were planted in this community of 10,000 or 12,000 people twelve other religious institutions, representing their particularisms, and churchianity began its sectarian work.

These other church societies, of course, materially and spiritually weakened the community church movement and spoiled the beautiful dream of having one church only for a whole community.

All the other churches in the community owe their charter members to the Union Church, with the exception of the Catholic Church and the Jewish Synagogue, and the Palisades Park. The Little Ferry, the Swedish Lutheran and the Neighborhood Reformed churches all owe their origin to Sunday schools which the Union Church organized in these respective localities. Besides all this, a score of community churches in other localities have been organized through the influence and pastoral help of this mother church.

The form of admission to this church is very simple, and has about it the flavor of the universal creed of Love to God and man.

The church is interested in all kinds of humanitarian work. It takes care of its own dependents, and helps all other needy people as far as possible.

It has provided radio sets for shut-ins, and has a wheel chair and other invalid and convalescent appliances for the free use of all who need these things. The Social Service hall was a beehive of activities for 15 years.

It has carried on many varying activities. Here is a partial list: The Ladies' Society, the Social Welfare Club, Men's Loyal League, Boys' Clubs, Athletic Clubs,

Boys' Brigade, the Penny Bank, Boy Scouts, Camp Fire Girls, Girl Scouts, Blue Birds and Brownies, Sewing Classes, Art Embroidery Classes, Night School, Christian Endeavor, Junior Endeavor, Reading Club, Civic Club for men, Musical Instruction, Concerts, Lecture and Entertainment courses, Fife and Drum Corps for Boys, Illustrated Talks and the Ministry of the Printed Page, through the Union Herald.

This church founded the Free Public Library in 1894, the Woman's Association, and Village Improvement Society, and was the first to introduce physical exercises and calisthenics and outdoor recreational activities in the public school and community. The church owned and operated the first public playground in Ridgefield Park. It sponsored and fostered patriotic celebrations, community Thanksgiving Services, the Fourth of July and Memorial Day parades, the Law and Order League, the Dramatic Club, the Community Chorus Club, the Young Men's Debating Club, the Roosevelt League for boys and girls, employment bureau, loan department, educational fund to help worthy boys and girls through school and college; the Lincoln banquet for Civil War veterans and their families, and this church has always stood four square for all things having the community spirit and for the general welfare of all the people. The church now controls 200 acres in the Berkshires, with furnished house, as a summer camp for boys' clubs and Girl Scouts, where nature study and other outdoor recreations can be enjoyed to the limit.

It erected the Honor Roll of Veterans of the World War in 1919, and is now working for and looking forward to the time when it shall have built on the corner of Euclid avenue and Park street, the community memorial hall in honor and memory of all the veterans of all the wars in which America has been enlisted for liberty, fraternity, and humanity. It will be a perpetual reminder that the soul of America is alive, and working for the welfare of the community and the nation and the world. The cornerstone is already laid, through the generosity of a good friend, Elmer Mabie, of Hackensack.

Pastor's Ideas are Given Publicity


A recent issue of the Bay City (Mich.) Times-Tribune gives almost a whole column to the ideas of Henry Kreulen on the rural church problem. Mr. Kreulen shepherds a Presbyterian church in Bay City, and a community church at Kawkawlin. Mr. Kreulen said in the recent interview:

"In general, solving this task might be summed up in specialized training of ministers for rural work. They should be rural-minded, that is to say, sympathetically and practically interested in the religious, social and economical life of the farmer and inhabitant of small communities or centers. The best and highest trained leadership is necessary in the rural church. This is necessary because country parishes are usually small, and there are, as it is vulgarly put, as many churches as there are church-goers.

"Sympathetic leadership is paramount in the program of progress of a country church. The country minister must be willing to overcome unsurmountable difficulties in the service of the people of his congregation. Cooperation with the various farm agencies, a general knowledge of the difficulties that the farm folk are subjected to, and a general idea of the

farmer's social problems are helpful aids to country ministers.

"From my work in missionary and country fields, I have found that the community church idea, in which all denominations are represented under a single roof to worship God, is perhaps the greatest help in solving the problems of the rural church, whatever they may be. By grouping together small congregations, better leadership is secured without ministers crossing and recrossing each other's paths. It is my opinion that we have al-



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together too many churches in the city as well as the country.

"I would advocate as a solution to the problem of home missions for every denomination, a missionary council for every state in which every denomination would participate. Centralization in this manner would conserve financially, and offer proper support to every community. Church leaders should convene on this proposition, should federate, and in doing so would make for the self-support and independence of the rural church."

New Members are Welcomed

Twenty-two new members have been received in Union church, Tekonsha, Mich., since the first of the year. A reception was given these new members recently. At this reception a visiting minister from Indiana, Wm. Kinsey, spoke. The pastor, A. C. Schue, has given a good account of himself in this field and the outlook for the church is very bright.

They Help an Infant Church

Joplin, Mo., Community church is assisting a near-by infant community church at Royal Heights. The latter church now has a pastor. The young church recently passed a fulsome vote of thanks for the assistance given by the mother church.

Schools for Rural Pastors

All over the land schools for rural pastors are being held this summer, often in connection with the state schools of agriculture. The following are still in anticipation: Lafayette, Ind., July 15 to 27; East Lansing, Mich., July 15-27; Estes Park, Colo., July 15-31; Ithaca, N. Y., July 22-Aug. 3; Bangor, Me., Sept. 2-13. Attendance on these schools is sure to be a rewarding experience for any minister in charge of a rural church.

Pastor Will Attend School

L. J. Tuck, pastor of Sargent Community Church, left on June 10 to attend Summer School at the University of Chicago and Chicago Theological Seminary. He will be gone for seven weeks. T. M. Hartman of Monte Vista, will preach each Sunday morning during the absence of the regular pastor.

Pastor Takes on More Work

About 18 miles beyond Kawkawlin lies a small community, Crump. Henry Krenlen started work there last fall. There was an empty Baptist church with 5 members left, which reorganized into the Crump Community church, Crump, Mich. It was incorporated and the Baptist church building was purchased. The people are now repairing it, trying to raise \$300.00 on the field. A Bay City friend gave them \$500.00 towards that work recently. Mr. Krenlen preaches there Monday evenings, and works the field on that day. People of five different churches have fellowship in this new arrangement.

New Broadcast is Started

Beginning with the last Sunday in May the Yakima, Wash., Community church began broadcasting its services over the air through the local station KIT. The men of the church got together and underwrote this service for a period of three months with the idea of making it a permanent institution. Community church is the only one broadcasting in this entire valley on the east side of the mountains, and it thus has access to all the Inland Empire at the eleven o'clock service. Re-

ception on this side of the mountain is very poor during the day from the stations beyond the mountain so that this virtually gives this church a clear field over a very large territory at the eleven o'clock hour. Thousands of people from every part of the northwest country are listening in on these services, and it is probable that this church will be preaching to a larger audience during the summer season than any other church in the northwest on this side the mountains.

New Building at Snyder

Extensive building operations are in process at the Snyder, N. Y., community church, Carl Stoll pastor. This church has been serving this community for ten years and has reached the position of a happy and almost undivided interest.

IOWA NOTES

The Iowa Legionnaire, of May 24, 1929, has the following to say of Dan Hogan, for a number of years pastor of Federated church, at Lyons, a suburb of Clinton, Iowa:

"Second District Commander Dan Hogan, of Clinton, one of the outstanding Legionnaires of the state, will leave Iowa to accept the pastorate of First Congregational church at Kokomo, Ind., September 1. Commander Hogan as pastor of Clinton church for several years, is one of the most popular citizens of Clinton; he is a past commander of June Van Meter Post, chaplain of the 168th Infantry, Iowa National Guard and a veteran of the Second A. E. F. Dan, as he is affectionately known to his legion of friends, loves Iowa and Iowa loves him; only a change which amounts to a fine promotion takes him away."

Upper Iowa University, at Fayette, northeastern Iowa, which school was recently denied further aid from the Methodist Conference, is still going strong, and its board of trustees, alumni and friends are now intent on making it a strong non-denominational Christian college. In fact there are at least three or four denominations represented on its official board at this time, and over \$200,000 of a proposed \$300,000 endowment fund has been raised. Within the past week a representative of the college has officially informed the writer as secretary of the Iowa Conference of Community churches that beginning next September Upper Iowa University will extend the same courtesy of reduced tuition fees to children of pastors of the union, community and federated churches that are extended to the children of pastors belonging to any of the regular evangelical churches or denominations. Furthermore President Dickman, of the University, has sent word that he will see that the college is represented at the next conference of the community churches of Iowa which will be held at First Federated Church, in Des Moines, next October. Since by "force of circumstances" they have become an independent college, they have shown an inclination to seek friendly relations with the independent or union church movement.

The fourth annual daily vacation Bible school at Union, Iowa, was recently brought to a close in Union with a program showing the work carried on by the school, followed by a picnic at a nearby park. This work was pioneered by Federated church four years ago and this year all

three Sunday schools joined in a two weeks' school which was held in the consolidated school building. There was an average attendance of forty-three for the two weeks.

A pleasing event on the summer social calendar of the Federated church at Union was the annual Auld Lang Syne party which was held on June 19. At this party all members of the church seventy years of age and over were the guests of honor at a church dinner followed by a program in the auditorium. These have been an annual summer affair in this church for a number of years.

The Junior church held in connection with First Federated church at Des Moines reports an average attendance of seventy at their Sunday service from January to May of this year according to a recent report of the chairman of that department. A number of outside speakers have been brought in to the services and also an Easter pageant and a special Mother's Day program were given by the youngsters.

The Daily vacation Bible school of First Federated church, at Des Moines, started out with nine teachers on duty, and 188 pupils in attendance the second day. Prospects were good for a very successful school.

OHIO NEWS ITEMS

The Federated Church located in the village of Chagrin Falls, has made another forward step in the matter of the Federation of its properties. The two denominational Churches involved were Congregationalist and Disciple. They had been worshipping together for ten years. The time came when they felt that a large building must be erected to take care of the growing work. The new addition was completed and then the question of ownership was settled by the two local churches, deeding their properties to the "Congregational-Disciple Church, Federated." A new spirit of fellowship and work was

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Children's Day is a great event in the life of the Federated Church, Chagrin Falls. The missionary offering for the day was increased 75% over that of last year. Sixteen babies were presented by their parents for formal dedication of their lives. Six adults were added to the church roll. This makes a total of 50 in the last two months.

The ministers and the denominational leaders of Geauga County held an all-day meeting in Chagrin Falls, June 10, for the purpose of developing methods of the Larger Parish plans for this county. Some very practical plans were made for future development. Some 15 ministers were present, representing many of the leading denominations. The spirit of fellowship and brotherly love was of the very finest.

There are 90 Community and Federated Churches in the state of Ohio. Seventy-five of these churches are located in the north and east part of the state that is known as the Western Reserve section. The people of this section are noted for their freedom of thinking and their progressiveness in many ways. We will add this farther statement that Hiram College (a Disciples college noted for its modernistic approach to religious thought) is the center, geographically, of these union movements. In most cases a Disciples church is one of elements in the consolidated church.

—Gilbert Counts.

Kagawa Gets Support for His Work

Recently The Community Churchman published an article describing the work of Kagawa the great social evangelist of Japan. For a while his work was looked upon with suspicion by Christian leaders but this is giving way to confidence and cooperation. Recently the United Church of Canada voted 1,000 yen to his work. The Methodist Episcopal Missions in Japan have endorsed his work and have called on Christian people to support it. Some community churches have developed an interest in him, notably about the Bay at San Francisco. Soon a volume will be printed in America translated from one of his works. This will make possible a study of his ideas among Americans. Harry E. Edmonds, 500 Riverside Drive, New York City, collects funds in America for his work.

Minister Resigns

A. C. Diefenbach has resigned the pastorate of Community church, at Benton Harbor, Mich., and his successor is already on the field. No announcement is made of Mr. Diefenbach's plans are at hand nor is the name of his successor. This church was organized through a difference of opinion in the Congregational church some years ago. A group of Congregationalists organized the church on an independent basis and it has been meeting in an old opera house. The church has prospered, however, and the original Congregational church cheerfully recognizes the quality of work which has been done. The two churches are sufficiently separated geographically so that they do not really compete, and each prospers. It is part of the plan of the community church to erect a building in the down-town section in

the near future. This church has been making a popular appeal to people who would otherwise be unchurched. Among the methods used has been the employment of moving pictures on Sunday evenings. Mr. Diefenbach has been pastor since the organization of the church.

Arizona Minister Changes Pastorates

Rev. Ernest R. Bellingham, who has just closed his second pastorate at the Neighborhood Church of Phoenix, Ariz., has accepted a call to Warren Community Church in the same state. The Warren church is an independent organization of 300 members located in the residential section of Bisbee. Mr. Bellingham first went to Phoenix in 1921, and was later called to the Sixth Avenue Community Church in Denver, Col., where he carried through a large building program. He was recalled to the Phoenix church for a second pastorate a little over three years ago.

Accepts Call to Community Church, Staten Island, New York

Rev. Henry Lewis of Brooklyn, N. Y., formerly pastor of the Congregational church of Cresskill, N. J., has been called to the pastorate of the Oakwood Heights Community Church (Congregational) of Staten Island, N. Y., to succeed Rev. Pearse Pinch, who has retired on account of advancing years and who has been elected pastor emeritus. Dr. Lewis has accepted the call and assumed the duties of the pastorate on May 1.

The Oakwood Heights Church was organized about four years ago and has had a remarkable growth during the short period of its existence. On March 10 of this year its beautiful new building, costing approximately \$30,000, was dedicated, and the church is now well equipped to carry forward all branches of its work.

Cleveland Union in Session at Chagrin Falls

The Congregational Union of Cleveland, Ohio, met at Chagrin Falls, April 23, where the Federated Church, affiliated with both Disciples and Congregationalists has added a fine parish house equipment, under the leadership of Gilbert E. Counts, a Disciple minister. A significant action was the enthusiastic reception of the Christian Union Church of Fairview, a new enterprise, including 300 members, gathered from many denominations in a rapidly

growing suburb of Cleveland. In coming into Congregational fellowship, the church, whose pastor is Elmer Voelkel, a Presbyterian, reserves its independence as to its union attitude and creed. Action was taken to invite a conference of the Plymouth Rock and Grand River Associations to consider uniting of the two local bodies with the union. Dr. J. G. W. Ward of Detroit, gave a stirring evening address on "Sculptors of Men."



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An Adventure in Unity

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COMMUNITY CHURCH PUBLISHING CO.
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The COMMUNITY CHURCHMAN

VOL. IX.

AUGUST, 1929

NO. 5

RATIONALE OF THE COMMUNITY CHURCH

By OSCAR J. RANDALL, Washington, D. C.

As one looks about and thoughtfully observes the divided state of the Protestant branch of the church of Jesus Christ, he will be more or less definitely conscious of one of several possible reactions: (1) he may try to justify it on the ground that denominationalism has been and still is a blessing; (2) he may deplore the situation but despair of ever making it any better; (3) he may be thankful it is no worse and try to preserve the status quo; (4) he may be confessedly bewildered; or (5) he may be convinced that it is time to change the order and, on the assumption that it can be done, actively commit himself to the undertaking.

Speaking for an ever increasing number: we represent those who have taken the last position; but, more specifically, we are among those who believe that the community church, as it shall be developed, shall constitute at least one of the approaches toward the achievement of a considerable measure of visible organic Christian unity.

The term "the community church" is used in a generic sense, only. A particular community church anywhere is primarily an affair of that community. In all probability, there is not another church just like it anywhere else. "The community church" is, however, the term—more convenient than exact—which we apply to the fifteen hundred community churches in the United States as we think of them collectively, although they have no collective organic existence. Each one is as separate and distinct from all others as if it were the only one.

We regard a community church as more than the temporary solution of a merely local problem, more than a makeshift to tide over an acute situation until a denominational church—even by comity agreements—can take its place. We believe that the principles underlying the community church will furnish the solution of every local church problem, so that when such problems are thus solved denominational difficulties, as we know them today, will no longer exist.

The rationale of the community church will be readily discovered in a study of its phenomena. These will include its *raison d'être*, its spirit, its objectives, its successes, its failures, its variations, its present status, its problems, and its possibilities. In this instance we can no more than glance at these characteristics, and hardly that at some of them.

The immediate and insistent reason for the organization of community churches is the widespread prevalence of a condition which they attempt to cure. One hundred and seventy-seven years ago, Phillip Doddridge, in the preface of his *Rise and Progress*, wrote:

"I pray God to give to all his ministers and people more and more of the spirit of wisdom, and of love and of a sound mind; and to remove far from us those mutual jealousies and animosities which hinder our acting with that unanimity which is necessary in order to the successful carrying out of our common warfare against the enemies of Christianity. We may be sure these enemies will never fail to make their own advantage of our multiplied divisions and severe contests with each other."

Such apparently candid acknowledgment of the evil of the disunion of Protestant forces, re-echoed many a

time since Doddridge's day, has not resulted in a mitigation of the evil. Since his vigorous protest was made denominations have multiplied and not until quite recently has the matter been seriously dealt with. Much that has been done has been academic and equivocal. Indeed, as one notes the inconsistent and vacillating attitudes of some professed friends and advocates of unity and of church union,—including many denominational legislative bodies,—there is brought to mind the famous clock, by which, when the hour hand pointed to six, the minute hand to four-thirty, and it struck nine, it was understood that the time was fifteen minutes past twelve.

The ultimate sub-stratum on which the community church rests is the growing realization that religion, on the human side at least, is after all an exceedingly simple matter, and in its essential qualities and manifestations surprisingly similar in all persons, however differing in temperament and antecedents. Alongside of this conviction emerges another, kindred thereto: that religion is at the very center of life and touches constantly and intimately all our varied concerns, shared or unshared. Logically, then, comes the further thought that in morals and religion the social unit to which we belong—the community, which is a cross section of the whole people—should seek its satisfactions and find its means of expression precisely as it does in other communal matters: together, unifiedly, and in fraternal mood; not separately, clannishly, or individualistically. It is clearly apprehended that religion should not be regarded as belonging outside the periphery of community consciousness, a kind of outcast among the great, albeit common and everyday, interests of the people; but that it should be seen to be the centripetal force which unifies and co-ordinates all that is vital to life.

As the boundaries of this immanently localized consciousness are pushed back until they coincide with those of larger areas—as, for instance, the suburban consciousness expands until it embraces the life of the whole city, or that of a village grows to the dimensions of a county—the all-inclusive spirit of unity, oneness, is seen to be applicable. The same is true of those still wider areas whose horizons bound the state, the nation, the world. If God's people should and can have the consciousness of unity in the small community, why not in the larger and, ultimately, in the largest community? Such a comprehensive consciousness of unity facilitates the rapid advance of the kingdom of heaven, but it inexorably demands an adequate organ of expression. Nothing less than a united church will meet the demand.

Although during the past half-century and more there were a few isolated so-called union churches organized in various parts of the country, they were for the most part understood to be temporary expedients and compromises. Not until after the world war did there appear to be a trend toward the organization of strictly community churches spontaneous and general enough properly to be called a movement. Since then the long-dormant sentiment in favor of some degree of practical Christian unity has been crystallized into visibility and expressional form in more than sixteen hundred communities, widely scattered in this land. Besides this identi-

fied number, it is reasonable to believe that, although not catalogued in any files, there are hundreds of other communities in which this laboratory or clinical method of studying and solving the problems involved is being successfully carried on.

The success of these community churches is worth noting. It is found that the response to the appeal of such churches on the part of the population contiguous thereto has uniformly been sincere, generous, and enthusiastic. Although handicapped by the absence of what many regard as sacred sectarian traditions or of a sense of solidarity, and all the while conscious that the enterprise was at best in its developmental stage, larger numbers have become identified with community churches than would have done so with denominational churches in the same localities. The explanation is that, whatever the community churches lack, they possess something else of infinitely greater value.

To aver that community churches have invariably succeeded would be plainly untrue. But the occasional failure has generally been due to conditions other than the repudiation or abandonment of the original idea of unity. Inefficient leadership, financial stress, premature or immature decisions involving policies, etc.—not to ignore the all too frequent official ecclesiastical opposition—have in a few instances been disastrous. The degree, however, in which many churches, without guidance or help from outside sources, have developed strength and permanency, is not much short of phenomenal.

Community churches symbolize and emphasize the idea that questions of moral and spiritual significance have the same interest for and applicability to all religious groups alike. The dominant themes of the church have no sectarian flavor or bias—or should not have. The same principle applies to the real prophets of the church, past and present. The qualities which have made them great also make them the possession of all communions. Further evidence of the identity of purpose now existent among the denominations is found in the growing practice of uniting in evangelistic endeavor, teacher-training, vacation and week-day schools of religious education, Thanksgiving services, summer evening preaching missions, and the like. All of these agencies promote that which is vital to religion. If temporary union is not undesirable, why should permanent union be? The community church says it isn't and acts accordingly.

The spirit and the objectives of the community church movement from its beginning are disclosed in a statement contained in the findings of the third national biennial conference of the Community Church Workers U. S. A. held in 1926:

"We have an abiding antipathy toward becoming another denomination. We seek rather to be used of heaven to fuse together some of the many and ultimately all of the branches of the church into some form of unity, and we will count it a joy to lose our identity in such a fusion. In this spirit we urgently appeal to all the denominations to take definite steps to that end."

The essence of this declaration has been reiterated on every suitable occasion. The most recent was in response to a telegram of greeting from the annual meeting of Ohio Congregationalists to the biennial conference of Community Church Workers, in which reference was made to the prospect of union with the Christian denomination and the hope expressed that the community churches might become a part of the union enterprise. In their reply the Community Church Workers said:

"... The interest you have in the larger union of Christian people is heartily reciprocated by this body. It

has been always our hope that some merger of churches similar to that in Canada might be established in America which would include community churches. The Community Church Workers is a fellowship of individuals and cannot bind community churches by its action. But we, as individuals, pledge cooperation in church union projects. It is the belief of many prominent members of our organization that community churches should coalesce with any considerable merger of denominations that may be achieved. . . ."

There are three prevailing types of community church: the denominational, which, while bearing a sectarian name, is in many other important respects, undenominational; the federated, which is made up of two or more denominational churches that have modified their differences and merged into a community church; the independent—un-, inter-, or super-denominational,—which is in no official way connected with any ecclesiastical body. There are about as many churches of independent type as of the other two types combined.

The members of these community churches—but not the churches themselves—are eligible to membership in the organization known as Community Church Workers of the United States of America. This organization and a monthly journal, privately owned, are the only means outside the churches themselves by which the ideals of the movement are regularly given articulate expression.

Of persons who are disposed to think that in new or sparsely settled communities community churches may have some success, but that in established localities with considerable population they are not satisfactory, it is pertinent to inquire: If a community church may successfully minister to a limited number for a limited period, what is there inherent in such a church to nullify its appeal when its membership is increased or its years multiplied? Why does quantity negate quality? When two small communities, each with its own community church, grow together into a larger community; or, when a young settlement starting with a community church develops into a vigorous small town or becomes a prominent city suburb, is it time to disintegrate the community churches and out of their fragments set up churches with denominational labels and under denominational control?

It is not surprising that many who have had no opportunity to observe community churches in actual operation have imagined that the differing antecedents of their members as to doctrine, modes of worship, and so on, would constitute insurmountable obstacles to their successful carrying on. The record of community churches entirely discounts this notion. These very diversities have rather tended to give breadth of view and enrichment to the churches' life and ministry. Indeed, this in itself is a by-product worth almost the major undertaking.

Whatever may be said in defense of the sectarianism of the past—and much has been said that is either plainly erroneous or open to serious question—surely, no Christian statesman would to-day advocate the further extension of the order. Nobody is desirous of a new denomination. Nor would anybody attempt to maintain that we now have precisely the right number—neither too many nor too few. But if, as is universally conceded, we have too many denominations, why should not everybody encourage an effort to reduce the number thereof by a process of weaving together several strands into a cable of greater strength and usefulness? The community churches of our country are definite efforts to approximate this result right at home and right away, without waiting for formal ecclesiastical action to initiate or direct it.

Recent efforts to give new impetus to what is termed church comity constitute at once a partial justification of and a potential menace to community church ideals. On the one hand, church comity undertakes to establish here and there a pseudo-community church while giving its tacit approval to the perpetuation of denominationalism. Completely, although not admittedly, disavowing the principles and practice of genuine Christian unity, church comity seeks to compel the Christian constituency of each community to accept a church and to become identified with a denomination prescribed for and certified to it by an outside agency. By agreement among ecclesiastical

heads, there is thus foisted upon these localities whatever brand of modified sectarian church these dictators, in conformity with a law of give and take—based mostly upon economical and efficiency considerations—decide to put into the particular territories under treatment. If agencies outside a community can on such a basis determine what kind of a church that community should have, it is not apparent that the kind is a matter of much importance. If the kind is not important, why not permit the community church and real church comity, as well as Christian unity by local option?—From The Christian Union Quarterly.

HOW A TOWN ADVENTURED IN UNITY

By N. A. McCune, East Lansing, Michigan.

The twenty years' history of Peoples Church is the history of an idea. Back in 1907, some of the professors of the Michigan Agricultural College (as it then was) organized a community church under Congregational auspices, with the hope that this church would always effectively provide for the religious needs of the whole town and the college. Eleven denominations were represented in the charter membership of eighty-four. An artistic little church, seating two hundred and fifty, was erected with the aid of money from the Congregational Board of Church Erection.

Today Peoples Church is a quite different organization from what it was in those days, or even what it was when the writer came in 1917. The membership is now eleven hundred; the snug little 1917 budget of \$4,000.00 has been multiplied almost seven times; the denominations represented in the membership have increased to twenty-six; the church is no longer Congregational, but interdenominational; the little church of those days has been succeeded by one costing upward of half a million and seating 1,300; the church staff has grown from one to six; the scope of the program has been vastly enlarged. Of course this has come about because the conditions have changed. What was the village of East Lansing is now a town of between four and five thousand; the college grew so fast that it changed its name to Michigan State College, and the student enrollment is some 2,800.

The interdenominationalizing (this word will be in the next edition Webster's!) of the church came about naturally and gradually. When it became necessary to enlarge the student work, and the Baptists, Congregationalists, Methodists and Presbyterians (hereinafter referred to as the "Big 4") said they would help, it seemed only reasonable that each of the participants should have equal privileges and responsibilities. It required three years of patient negotiations to effect the merger. At times it looked as though it was impossible of achievement. However, the secretaries of the cooperating boards of education gave wise counsel, and these, together with the state representatives and the local committee, finally completed an interdenominational agreement, which met all the necessary tests. It was passed on by four attorneys representing the participating bodies, and, after traveling back and forth between offices, was at last signed by all parties concerned. When the final signature was affixed, the Te Deum Laudamus was sung by Peoples Church folk with unwonted fervor.

Peoples Church is described in the agreement as an "interdenominational, evangelical, Christian church." The board of trustees consists of ten persons, six elected by the local church, and one each by the cooperating denominations. Thus the denominations are represented in

all the larger affairs of the church, and through their representatives have a voice in the election of the pastor, the financial program, and the like. The benevolences are divided equally among the "Big 4". A committee of twelve has supervision of the student work: four members elected by the congregation, four by the state bodies, and four from the national boards of education. When a new pastor is called, he is to be nominated by the joint boards of elders and trustees, and elected by the congregation. The desire of other evangelical denominations to share in the work will be looked on with favor.

One phase of the organization, which people do not always seem to understand, should be stressed. Peoples Church is not a "federated" church. There is no Baptist section here, Methodist area there, or Episcopal corner yonder. The church is a unit, as fully as a Presbyterian church is a unit, or any other church. When new members are received, they unite with the church as a whole, not with any section of it. When new church office-bearers are elected, no attention whatever is paid to the particular denomination from which they came when they joined Peoples Church. Thus, the chairman of the board of elders for the past six or seven years has been a Friend, while the clerk came from the Moravians. It is well also to remember that scores of the adult members have been received on confession of faith, and have never belonged to any other church, so that denominational divisions do not mean much to them.

The general program of the church is built around three ideas: Worship, Religious Education, and Community. The new building was erected with this in mind. The hope of the committee and of the architect was that an atmosphere of worship should pervade the auditorium, so that church-goers would feel instinctively that they were in the House of God.

The program of religious education is conducted under two divisions, that for students, and that for residents. A student director and director of women students are two of the full-time workers of the church staff. Their salaries are paid by the boards of education of the "Big 4". Besides the Sunday Bible classes and discussion groups, certain elective courses in religion are given in the church for students, four hours a week, for which the college grants credit. Religious education for residents comprises all the ordinary divisions of such instruction, and, in addition, week-day courses are given to the boys and girls of the fourth, fifth and sixth grades. This instruction is given in the church, by a trained teacher, one hour a week for each grade.

The community phase of the church program goes on constantly, and has become an integral part of the

community life. The student employment office, conducted jointly by the church and the college Y. M. C. A., serves hundreds of students annually without charge, enabling many students to remain in college who otherwise would have to leave for lack of funds. The college Y. M. C. A. and Y. W. C. A. were merged with the church program some seven or eight years ago, thus avoiding duplication of effort. Meetings of all sorts are held in the church every week. State gatherings are often held here.

The financing of such a church project, as may be im-

agined, has not been easy. The local community has responded nobly, and many folk over the state have put their check books to good use. However, the building costs are not as yet fully covered. The main upkeep of the church rests on the local community. Endowment is hoped for, in time.

Like every church, the most vital part of the work has to do with motive and spirit. To spiritualize the whole enterprise is the task that faces pastors and office-holders continually.—Federated Council Bulletin.

HOW A VISITOR SEES US

By W. A. Cutler.

A missionary of the Methodist Foreign Missionary Board, recently returned, on a year's leave of absence, from his work in China. He is spending the year in one of our Michigan towns, and doing some special work in one of our colleges.

As he came back to his home town and saw things as they are in the United States, from the missionary point of view it was a real disillusionment.

He remarked to a friend, "Here we are in this so-called Christian country with four churches in a town of 1,500 people. What a waste! In China, we could use one church for 15,000 people if we had them. While I am sent out by the Methodists, in China I am known simply as a Christian and not as a Methodist. They don't understand our denominational distinctions. We need only one church in this town. One church could do better work for God than all three of these competing groups of Christians. We need those extra churches in China."

Another brother with a community vision, sought to put across a real community program of religious education through the public schools. In this particular town there are 800 people. They have a consolidated school and four competing churches. A contrast as between education and religion—but typical.

Through the Parent-Teacher Association, he has put on a program of regular chapel exercises, seeking to include the full round of Christian teaching within the school year. His special urge was that a short time previous, through a survey made by the Country Life Association in his County; it was discovered that only 50% of the people of school age were enrolled in any Bible school, and that only about half those enrolled attended the Bible school regularly. In other words three-fourths of the people of school age in this particular country were getting no systematic religious instruction whatever. There are churches enough all through this country, just the same as in this particular town, but no program! The churches are actually falling down on their job.

He finally with some difficulty put across the plan for chapel exercises as indicated; but he desired, further, to call all the preachers and Sunday school workers of this town together at the school building, for the purpose of facing the situation, praying about it and working out some plan of attack.

His plan involved a survey, follow-up work with tracts and Sunday school literature and personal visitation, two by two, one each from different denominations as well as a program of chapel exercises for the outlying schools not yet in the consolidation.

The plan met with chill reception. One pastor gave as an excuse that he was under high pressure from above to do certain things. Which was true. He is in the toil of a high pressure denominational drive for more money for denominational purposes, and for more members for

his particular church. His overhead would not allow him to spend his time in evangelism of that sort. It must be for his particular religious group. His present standing, to say nothing of his future advancement, depends upon this particular kind of loyalty to his own crowd.

Another minister was afraid of stirring up religious controversy. He had memories of past conflicts.

The great opportunity of doing some real evangelistic work for the Kingdom of God is lost in the maze of high pressure denominational drives and petty theological squabbles.

We need men with a kingdom vision. Men of the missionary type to proclaim over again the Great Commission, "Go ye into all the world and preach the Gospel to every creature." Possibly the converted heathen may come to our benighted land and show us the way.

GETTING AT THE MIND OF YOUTH

The gap between the adult mind and that of youth seems to widen with the years. The adults are talking about "the revolt of youth", and youth in the privacy of its own domain ventures decisive opinions on the "horse-and-buggy" methods of its elders. The effort to get at the mind of youth in a local church is one of the most rewarding of processes.

The young people have opinions about the church building, about the church service, about the minister and his sermon, and about the whole program of religion. To ascertain these opinions is of the first importance not only to the teachers of youth, but to the administrators of churches.

One discovers that youth is less radical than one suspected. Its ideas often reflect family table conversation. But here and there in the midst of its opinions one finds the pearl of a brand new idea. For new ideas work into young minds easier than they do into old ones.

TRUTH IN A NUT-SHELL

By Bishop Joseph F. Berry

—If you rest you rust.

—When you do an act of kindness, do you ask for a due bill?

—Is the modern theater becoming morally better? Look at the billboards.

—Joining the church for business reasons is about the same as robbing a bank.

WORDS

"We shall never have peace," said the preacher with fervor,

"Till nations learn living together."

He attended a meeting that same afternoon.

Of the sectarian church of his feather.

—Carl S. Wiest.

10 Rich Avenue, Mount Vernon, N. Y.

EDITORIALS

CHURCH AND STATE

The settlement of the controversy between government and church in Mexico brings to a close another chapter in the long story of conflict between religious institutions and the state. There is a hue and cry in the United States on the part of the "scofflaws" that the church has invaded the political realm. That religious convictions threw the last national election, and over-rode the calculations of the most seasoned politicians is now well known. It is evident that this generation must think its way through the question of the relationship of church and state as has countless generations before us.

The old testament shows us a society in which religion and politics are not considered two life interests separated in water tight compartments. No one can read the utterances of the prophets, without seeing that a large part of their work dealt with political reform. This was inevitable since the regulation of the religious cult was in the hands of the state. Whenever the state takes over the regulation of the cultus, one may expect religious leaders to seek to influence the state.

There were rapid vacillations in status. Elijah made and unmade kings. On the other hand we find some kings with subservient priests and prophets about them ready to do the royal bidding.

The history of the Christian church is one long succession of events in which church and state are pitted against each other. The early church was an outlaw church. Persecuted by emperors, it drew its constituency from the lower strata of society for the most part. Its members were forbidden to fight in the armies of the empire. Passively resistant, the members of this early church became so numerous that at last the emperor had to take account of it.

Probably nothing more important to Christianity ever happened in its two thousand years of history than the act of Constantine in making it the state religion. Soon the church was filled with conventional religionists who sought the advantages of a church connection without seeking the spiritual experience that should be associated with church membership. Under Constantine the church ceased to be outlaw and became a subservient force in a powerful empire.

It was St. Augustine that dreamed of the medieval papacy as the Huns came thundering down from the North. What he dreamed of, soon became a reality. In the break-up of the empire, the church took on many political functions. It claimed the right to crown and uncrown monarchs. When it kept a German king standing in the snow in front of the Vatican it had reached the pinnacle of its glory.

If the record of the medieval papacy be read now from Roman Catholic sources, such as the Catholic Encyclopedia, one may learn of the astounding decline in spiritual power that followed the assumption of imperial right. Papal politicians proved to be no different in character than other politicians. Dissolute in character in many instances, and worldly in their interests, these men prepared the way for the protestant reformation.

Protestantism in many countries subjected the church once more to the state, reversing the situation under the medieval papacy. To this day the Established church of England looks to the King as its head. It recently sought to amend its prayer-book, but a majority made up of non-

Anglicans in Parliament refused them the right. In Germany the religion of the Prince was made the religion of the people. The Lutheran church of Germany professes aloofness from political questions, though it would be easy to indicate inconsistencies in this position.

Contrasted with the Establishment and the Lutheran movement of Germany, the Reformed church movement within Protestantism took quite a different tack. Those who look upon John Calvin as a spiritual father are apt to seek the embodiment in law of their conscientious convictions. John Calvin's experiments in governing the city of Geneva have more meaning in modern history than most people are aware. His ideas were carried to Scotland and through the Dissenters to England. The early colonial groups in America were quite sure that religious conviction should be embodied in law. One may find curious survivals in the laws of New England indicating how far this was true.

Under a republic it is more difficult than anywhere else for church and state to be aloof from one another. Religious principle and political principle are not so different as to have no places of overlapping. In a republic every Christian is expected to vote. Not to vote is a serious dereliction in duty. But to vote means to carry to the ballot-box all sorts of religious convictions that have political consequences. There are thousands of Americans who say that no Catholic shall ever sit in the White House. There are millions who are determined to prohibit the manufacture and sale of intoxicating liquors. The observance of Sunday is made compulsory by law. These are readily recalled instances of the influence of the Protestant religious group in politics.

For the church to be totally separate from the state would mean that church property should be taxed. For the state to be wholly aloof from the church would mean that it would cease to employ ministers of religion in army, navy, prisons and elsewhere. The state seldom knows its mind about religion. In Illinois it is illegal for a school teacher to read the Bible in the public schools, but the state then employs a chaplain to read the Bible to inmates of penal institutions. One grows cynical in reflecting upon this fact.

When the President calls on American citizens to attend church on Thanksgiving Day he departs from the theory of a secular state, and when the church assists in building war spirit in time of war it departs from the theory of a strictly spiritual church.

In America the religious question is complicated by the wide variety of religions. The Protestant group, if united, would be the largest single group. But even this group is but little more than one fourth of the population. It is clear that in this country there is no majority religion as there is in Spain. Yet the Protestant affiliations of the vast majority of presidents, congressmen and members of the Supreme Court indicates that America has been governed by Protestants throughout all its history. Only now is this rule threatened by the newer immigrants who seek a larger share in government.

The Protestant who seeks to embody in law his own peculiar practices and thrust them on an unwilling minority does not seek to extend his religion by proper means. If prohibition were a strictly protestant religious measure, we should oppose it. But it is not. It has found support among Catholics as well as among protestants and among

non-believers as well as believers. Its justification is to be sought in judging it by its social effects, and not as a religious question in the stricter sense.

We cannot agree with President Knubel, of the United Lutheran church, who would put the social gospel under the ban and confine the attention of the church to purely spiritual (personal) considerations. The gospels contain the parables of the sheep and the goats and the good Samaritan as well as the story of the Prodigal Son. But on the other hand we are sure that we want no political lobbies in halls of legislature representing church interests. We would be more happy if the Anti-Saloon League would do its admittedly excellent work without being organically representative of the churches. It should be representative of all good temperance sentiment in the land.

In general the American ideal of a free church in a free state is sound. As an ideal it is excellent. In practice it is impossible of a one hundred per cent realization. The preacher who will guarantee that no sermon of his can be construed as having political significance has a big order. He deals with right and wrong. So does the state. There is sure to be overlapping. But people are rightly impatient with political preachers who sensationalize their pulpit and their ministry by dabbling in things which are not of their concern. But let no man restrain himself from speaking a sure word for the Lord, even though some may call it political.

The administration of government and selection of office-holders is a political matter in which Christians engage on the same terms as other citizens. The shaping of public conscience and the making of national conviction is a church function at which practical politicians work only as bunglers. If in the long run the church would touch political matters only where ethical interests were important and evident, and if the state would respect the religious conscience, even to the extent of protecting conscientious objectors against war madness, we should be working in general for peaceful and cooperative relationships of church and state.

AN EVALUATION OF THE CHURCH NEWS

In no respect do religious newspapers differ more than in their handling of religious news. A few of them print no news at all. They are frankly journals of opinion. But most of them print some sort of a news department.

In many instances, one would get the impression that no layman ever does anything worth while in a church. Only in an occasional convention report, do we find a layman's name. The movements of the preacher from place to place, his achievements and interests make up the bulk of the news.

The news writer on a religious newspaper is fed the raw material that makes that kind of a department. If he is journalistically trained, he knows that this is all wrong. But he does not know how to correct it. He can not manufacture news. He is not able to travel to secure it. Hence he does the best he can with faulty materials.

The Community Churchman is fundamentally a newspaper built up around the practical experimentation in Christian unity going on in America. Ideally this journal should report the successes and failures of the interdenominationally organized churches the country over. New ways of doing things made possible by interdenominational action should be featured in our pages. Is the Sunday school different, better or worse? Does the community church really serve the community or is it only a revival

of the old-time union church which satisfied itself with preaching and Sunday school? Properly written news pages would answer these and a thousand other questions.

The funds at the disposal of such a journal as ours are too limited to send out travelling correspondents. We would like to have laymen and preachers develop the news sense, and bring us into contact with the most interesting things going on in union churches throughout America. Thus in a real sense our paper would be a cooperative enterprise. It would come to be of unique significance among American religious journals.

CHURCH FINANCE

The lack of a proper theory of church finance hinders church work all over America. Probably no one question baffles the ordinary preacher so much as the budget.

The church that lives for itself should pay its own bills unaided by the community. The church that would close its parish house to any except its own children should restrict its financial appeal to the people served. And many churches do. And they have a world of trouble getting the money.

A community church that has the real community vision serves many outside its own membership. The children of the whole town find benefit in its program more or less. It becomes a civic center of significance. When it goes out to raise its budget, it goes with confidence. Men who do not believe in the Christian religion often contribute because the church is "doing good", as they say. Hardly a community in America could fail to have a resident minister if the church were socially-minded, the minister concerned with community welfare and then the community approached to support a program of manifest worthfulness.

One can scarcely see the point of view of the occasional person who is willing to use the church, but will not help pay its bills. Let this family have sickness, they expect a call; or a death, and they expect a funeral. And they expect their neighbors to pay for this service. However, these are often the same people who beat the meat bill and who are in general the financial incompetents of the community. Fortunately they do not represent a majority attitude.

Sometimes churches find it easier to raise their budget by having two or three budgets, one for strictly religious work and the other for community service. At Winnetka, Ill., a wholly different board administers the mid-week activities, and the consequent budget. This church seems to have no trouble getting the money for its important work.

HINTS

Two ministers right out of the blue sent us church clubs the past month. They know the value of a religious paper in their church homes that will tell the good story of successful Christian cooperation over America.

It is not to be assumed that signed contributions in The Community Churchman always express the editor's opinions. This is not just the editor's paper. It is the paper of a movement.

We are printing four thousand copies a month at the present time which is not so bad as religious newspapers go. But that is a triviality by the side of our challenging opportunity. Why not let a dollar of your benevolence money put this paper where it may start a new movement in religion?

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

We shall spend another month with the prophets in our daily Bible readings. A careful thoughtful study of the written message of the spiritual giants has its reward. They were men of vision, with a clear sense of duty and righteousness. The life of the generation in the midst of which we live needs just such a message as this.

Find a helpful daily thought in these readings from Isaiah, the prophet of faith:

Week of August 18: August 18, Isaiah 1:1-9; August 19, Isaiah 1:10-17; Aug. 20, Isaiah 1:18-31; August 21, Isaiah 2:1-4; August 22, Isaiah 2:5-11; August 23, Isaiah 2:12-22; August 24, Isaiah 3:1-12.

Week of August 25: August 25, Isaiah 3:13-15; August 26, Isaiah 3:16-26; August 27, Isaiah 4; August 28, Isaiah 5:1-7; August 31, Isaiah 5:18-23.

Week of September 1: September 1, Isaiah 5:24-25; September 2, Isaiah 5:26-30; September 3, Isaiah 6:1-5; September 4, Isaiah 6:6-13; September 5, Isaiah 7:1-9; September 6, Isaiah 7:10-17; September 7, Isaiah 7:18-25.

Week of September 8: September 8, Isaiah 8:1-8; September 9, Isaiah 8:9-15; September 10, Isaiah 8:16-22; September 11, Isaiah 9:1-7; September 12, Isaiah 9:8-12; September 13, Isaiah 9:13-17; September 14, Isaiah 9:18-21.

UNIFORM SUNDAY SCHOOL LESSONS FOR THE MONTH AHEAD

August 18—"The Return From Captivity"—Jeremiah 29:10-14; Ezra 1:1-11; Psalm 126:1-6.

The darkness of night is followed by the light of dawn. Though darkness covers the earth, we may be sure that the light of day will drive away the darkness. The period of captivity in Israel was followed by a joyous return to the land of promise. The proclamation of Cyrus, the king of Persia, started the return to the home-land by the exiled Jews. God's promises are sure of fulfillment. The words of Jeremiah were not all dark.

It seemed like a dream to think of returning from the land of captivity. But it was true, in the providence of God. With joyous hearts the procession started, with a song on their lips, "The Lord hath done great things for us, whereof we are glad." The embers of faith were still alive. A generation, purified and devoted to God, was ready to make the journey to the land of promise. The exile had had a refining effect. Idolatry was cast off, reliance upon God had been learned. The providential hand of God had worked for the good of the people.

Deep religious convictions were the mighty urge that moved the exiles to return to Jerusalem. In the twentieth century we need firm religious convictions to steady and guide us in a life marked by movement and high pressure. If we have been tried in the furnace of affliction, have we come out with a deep and abiding sense of God? Picture for yourself the joy that filled the very souls of those who left the land of exile to dwell in the land of promise.

August 25—"Rebuilding the Temple"—Ezra 3:1-6:22; Psalm 84:1-12

The return from the exile was a religious movement. It was but natural, therefore, to think of the rebuilding of the Temple. This was the institution that stood for the presence of God in the midst of His people. "The worship of God should have prominence in every religious enterprise." This requires an altar about which people gather to bring their offerings of praise, thanksgiving, and petition to God.

Today the church building is the temple, the meeting place between God and man, the place of inspiration and renewal of life. The next revival ought to be a revival of interest in worship in the fellowship of Christians in the church. There is a growing interest today in the art of worship. America has had a great church building program. Let all the temples of worship be filled with worshipping people. Let hearts be filled with the thought of the Psalmist "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

The hour has, indeed, come for us to place the emphasis upon the spiritual work which the church can do. The consecration of loyal hearts will enable us to grow into the likeness of Christ, through the inspiration which the church offers us. Let our desire be "I was glad when they said unto me, Let us go into the house of the Lord."

September 1—"Ezra's Return to Jerusalem"—Ezra 7:1-8:36

Another group of exiles was ready to return to Jerusalem.

Ezra, an ardent student of the law of Moses, was the leader of this group. Ezra had filled his soul with the law of the Lord and he stood ready to impart it to others. Forward movements always center around some great leader. Ezra was the great leader of his day. He was a man of strong personal character. He possessed a deeply devout spirit which he was able to communicate to others.

With a profound faith in the providential care of God, Ezra set out with a good sized company of exiles for Jerusalem. Careful provision had been made for the journey. And Jerusalem was reached with joy.

We owe a great deal to scribes like Ezra who kept alive the fires of religion by their study. "Ezra had set his heart to seek the law of Jehovah." Men like him have preserved for us our priceless religious heritage. The exile period raised up many such men.

The truth learned was to express itself in conduct. Creeds must be turned into deeds to serve a useful purpose. "Virtue and spiritual power lie in carrying knowledge over into consistent action." Ezra is one of the high lights in the teaching ministry, which is finding its deserved emphasis in the field of religious education today.

September 8—"Nehemiah Rebuilding the Wall of Jerusalem"—Nehemiah 2:1-7:14

There is something very fascinating about re-building. It is a worthy aim to make the rebuilding surpass that which it takes the place of. Our modern cities are good examples of it. How different the sky-line of a city like Chicago is today compared to the sky-line of ten years ago. The glory of the new surpasses the old.

A new generation of Jews had come to rebuild the walls of the holy city. It was a task that challenged their best. Nehemiah was the great leader who inspired this task. What seemed like insurmountable obstacles to others did not bother him. He set the people to work, each to his task. With steady devotion to the task, with a mind to work, the wall was rebuilt in the remarkably short period of fifty-two days. In unity of spirit, in harmonious cooperation, with a mind to work, much can be done.

Our day also has its great leaders. We are called to a task of rebuilding a wrecked world. We need an eye single to the task, a heart that is alert, a spirit that is courageous. We need fear no foe, for the work is the Lord's for the good of mankind. Let each of us bear faithfully his responsibility and all life will be dignified into joyful service for the Lord.

YOUNG PEOPLE'S TOPICS

August 18—"Making the Best Use of God's Laws in Nature"—Galatians 6:7, Matthew 13:8, Mark 4:28.

August 25—"Are Missions Proving Successful?"—Romans 10:9-16.

September 1—"Ideals Worth Living For"—Philippians 3:7-14; 4:8.

September 8—"Being Loyal to Our Work"—Matthew 16:21-25.

Dr. Wilfred Grenfell, in his autobiography, tells a delicious story about a Scotch surgeon who was instructing a bunch of young students in the London hospital and particularly enjoining upon them the necessity of close observation. He went from room to room, calling the attention of students to matters that might easily be overlooked. Finally, in one room, he sent for a glass, some castor oil, some mustard, and a lot of other evil-tasting and smelling ingredients, and mixed up in the glass a potion fit to wake the dead. Then he stuck a finger into it and then into his mouth. He passed it among the students and told them to do the same. They each did it with exuberant results. Some of the young chaps demanded of the professor how he could taste that stuff and keep a straight face. He replied, "I did na. I put my finger into it, and my finger into my mouth; but it was nae the same finger."

Rev. Francis Wrigley defines a real Catholic church:

1. A church, genuinely catholic, is willing to include within its fellowship every one who cherishes the faith and spirit of Jesus. This is its catholic basis.

2. A church, genuinely catholic, welcomes truth from every quarter, and has its eyes always open to the light. This is the catholic outlook.

3. A church, genuinely catholic, proclaims a religion that covers the whole of life, bringing every province under the sovereignty of Christ. This is its catholic message.

4. A church, genuinely catholic, regards the world as its parish, the world outside its own doors, and the world beyond the seas. This is its catholic mission.

—Burris Jenkins.

SECRETARY'S JOTTINGS

By J. Robert Hargreaves

Possibly in all the history of the protestant Church there never has been more discussion of unity than is going on right now. During the year it has been a leading question in great church conventions; frequent articles on the topic are given prominent place in leading journals; great universities are giving courses on protestantism cooperation; rural sociologists are urging action in the interests of the village and farm population. What is going to be the outcome? Will the much agitation resolve itself into an unfavorable reaction against the whole movement, will we have the minus quantity coming from the evaporated good intention; or will we go to the end of the road and get results? One thing certain—so far as the religious life of the average village is concerned, we cannot have practical cooperation without consolidation. We cannot have happy consolidation until the several official headquarters involved, come to realize that the church was made for the village and not the village for the church. As I think over the condition of many villages, my imagination seems to sense something of the feelings of Jesus when he said, "The sabbath was made for man and not man for the sabbath." At times, the principle and the subordinate were turned wrong end to in Jesus' day, and the same is true in our day.

At the request of a state comity committee I recently made a study of a typical village and reported my findings. The place has a population of about 1050 people; with the tributary community there are possibly 1500. In the village there were five protestant churches and one Roman Catholic. Although the population is said to be about 70% protestant, there are more regular attendants in the Catholic congregation than in all the Protestant groups combined. On the Sunday I made the study there were fewer than 100 in the largest gathering and the attendance ran from that down to 15 or 20, the total being about 200. While, at present, church attendance is not an exact criterion by which to value the religious influence in a small town, still it does give an idea of the influence of the form of organization. Although the attendance at public worship in this village is not very creditable, my impression was that the people were not greatly to blame. The services do not attract, and going to church from a sense of duty has its time limit.

In conference with some of the people of the place I discovered there was much good talent available. If they could only adjust their divisions and permit the complementary elements to get together, they would have fine leadership in the affairs of church, a choir could be organized which would stir the holy emotions, and there is also the available force which could conduct religious education on a high plane. Furthermore, I learned that a large majority of the people would welcome an adjustment of their church life provided such could be carried out without doing violence to their sense of reasonable loyalty and justice. Here they stand with a happy and inspiring religious possibility within reach, and carrying on a depressing line of effort which they themselves criticize. What a paradox! To such an anomaly there are probably a variety of contributing factors, but in this instance the most prominent lies in the outside influence. The denominational headquarters of the largest congregation involved, state that their people are able to raise \$1500 per year for ministerial work and they do not desire to consider any change unless the others come to them. As such spirit is not conducive to the forming of a denominational community church the coming of the smaller to the larger is not likely.

The conditions just referred to leads to the simple question—just how far does the ability of a church to eke out an existence give excuse for such existence? Should not the ability to serve, and the desire of the majority of the people to be thus served, be a factor for consideration? In a very real sense a village is a social unit and any outside influence which, in the existence of so-called rights, interferes with the best expression of "the Art of Living Together" is a menace, and that regardless of the altruistic intent.

The village in question is only one of hundreds in our middle western states which is experiencing a bondage to a system which it is loathe to change, but which must change if village church values are to continue. The old sectarian order cannot be restored in face of the glorious lessons on living together which are now being learned in the small towns and open country. There is a revival of fundamental christianity in the country places but the churches will not get the benefit of it until our missionary and extension societies come to practically realize that divisive methods are hopelessly out of harmony with the present trend. It seems passing strange that when cooperation is the outcome of Christianity churches should be among the last organizations to submit thereto. Why do we disown our own child?

To bring the ideals which are being held before us, in the varied studies of cooperation, to the actual experience of country churches, it will be necessary for our several State Councils of Churches to rise to the position where they will consider the real needs of people more sacred than the preservation of the present form of the denominational status. We need a larger percentage of laymen in our State Councils. We also need a clearer knowledge of what the present agitation is all about. I have been greatly surprised at the lack of understanding concerning the church conditions in the rural communities. Village people do not want to be classed as disloyal or as discontents. They, more than city folks, cling to old affections and associations, but they are dissatisfied with things as they are and desire a change. As soon as our extension societies adapt themselves to a uniform approach to a United Rural Church the villagers will do the rest and a new day will have dawned.

In order that we may do our bit in making concrete the present avowals on church cooperation the Iowa Community Church Committee has taken a very definite step. They are going to devote the sessions of their next annual conference to the consideration of the one theme "The Religious Needs of Rural and Suburban Communities". The program is being worked out in cooperation with the Joint Committee of the Federal Council, the Home Missions Council, and the Community Church Workers, and will be open for the participation of all who are interested of the rural and suburban church. It is planned to make a survey of three localities and bring the findings into the open sessions of the conference and there ask for opinions concerning the possible bettering of conditions. We hope to have farmers and villagers attend the conference prepared to tell their own story as to their needs and desires. Facts concerning the workability of the different methods of adjustment will be plainly and fairly set forth, so that those present, and the press, can obtain intelligent understanding of present efforts. The first meeting of the committee has already been held and everything possible will be done to make this meeting a contribution to the eager search after truth which is now going on. The conference will be held in the First Federated Church of Des Moines in the month of October.

In the neighboring State of Minnesota an effort is being launched to bring the outstanding needs in the rural church life to the definite consideration of those laymen who have directing influence in the policies of the several churches. In Minnesota we do not, as yet, have the same nucleus of organization that there is in Iowa but we expect to have such before fall. A meeting, by suggestion from the locality, is already being planned for the western part of the state the first part of September. Our office will be glad to furnish further information concerning these prospective efforts. We hope the preparations for these meetings may establish precedents for other states.

A FEW DRY FACTS FOR THE WETS

By W. G. Calderwood.

Seemingly the one purpose of the wets is to destroy public regard for law. They make no attempt to follow the regular and established method for changing it. They are the prophets of nullification.

It is well, therefore, to restate certain facts that have been altogether too little emphasized.

Prohibition came in the United States after an honest and sincere trial had been made of every form of regulation that the ingenuity of man could devise, including all that the present wets are now suggesting in their babel demand for anything but prohibition.

It is well to keep in mind, therefore, that before national prohibition was ratified, it had already been adopted by the voters of 32 out of the total 48 states. Some states like North Dakota had been "bone dry"; others like Tennessee had been dry since 1909. In a considerable number of these states the question had been voted on two or more times with continuously increasing dry majorities. In 1914 Oregon voted dry by 36,480; in 1916, by 54,626. Colorado in 1914 voted dry by 11,572; two years later by over 85,000. The state of Washington voted dry by 18,632 in 1914; in 1916 by 146,566. The people give prohibition an increasing approval when once they see its benefits. It has universally proven best by test.

After these proofs of its worth, Congress submitted prohibition to the several states in 1917 by a vote of 65 to 20 in the Senate or more than three to one, and by a vote of 282 to 128 in the House. It was then submitted to the two legislative chambers of each of the 48 states, 96 in all. Ninety-three of those 96 voted to ratify and not one voted against it. Such unanimity has never been known in all the history of legislation. There has never been any other question submitted to the people of the United States upon which there had been so much experimenting and dis-

cussion, nor upon which the public mind had reached such overwhelming unity.

Since the adoption of the constitutional 18th amendment the voters in a number of states have expressed themselves on the prohibition issue. In 1920 the state of Missouri voted dry by 61,299 majority. Six years later the wets boastfully initiated a campaign for its repeal and were crushed under a majority of 275,543. In 1920 before California had had the opportunity of seeing the results of prohibition, the wets defeated a dry law by 65,062. But after two years' experience the voters carried the dry act by 33,943. Four years later in 1926 the wets claimed that California was in revolt against the "farce of prohibition" and brought on another election. The dry majority was nearly doubled.

In wet Illinois an "advisory referendum" was taken in 1922, and the wets rolled off with a majority of 553,131. Four years later on the same question the wet majority dwindled to 284,000—a loss of 269,092 votes. The wets lost over 100,000 of their Chicago majority.

In 1926 the wets rolled up a wet majority of 172,000 in wet Wisconsin. On a like poll in 1929 the liquorites sustained a loss of 51,000. The wets lost eleven counties which went wet in 1926. The dries lost none.

"How ye comin'?" asked the farmer of his son who was trapping rats. "Fine!" exclaimed the boy enthusiastically—"just fine! When I ketch back the two that got away and one more I'll have three."

The wets have the same reason for enthusiasm.
Minneapolis, Minn.

THE PASTOR AS A LEADER OF WORSHIP

When the pastor seeks to lead his people in the act of worship, he is exercising the highest function of human life, for his task is to lead the people to the very threshold of eternal realities. The participation of each soul is an individual act but the spirit of the group, and particularly of the leader himself is of profound value. It goes without saying that there are certain things to be avoided and the first thing to guard against is the intrusion of the leader's own personality. It is hard for a man to forget that he is in the center of the stage, that all eyes are turned on him, and it is so easy to put himself forward; but he must put this temptation resolutely aside, if he is to be successful in helping his people to come close to God. That he may do this, is the great purpose of true worship.

"The minister must never forget that in public worship he is exercising in a special manner the priestly function. He must be able by the exercise of a true sympathy to put himself in the place of those whom he is leading in worship and to give voice to their needs and their desires." (Gadden's, "Christian Pastor," p. 136.)

In Horton's, "Barth" (The Word of God and The Word of Man), is the statement, "The fact is, that a man can not believe what is simply held before him. He can not believe what does not reveal itself to him, that has not the power to penetrate him." (p. 202). Here is the pastor's great task, to know the art not only of revealing the Father, but of inspiring his people to find Him for themselves. To lead in worship requires the most careful preparation, for the successful development of worship depends not only on his judgment, but in a large measure on his spirit. There is also an excellent paragraph on the same thought in Sperry's "Reality in Worship," (p. 304):

"In the prophecy of Ezekiel there is a significant 'woe' pronounced against the religious leaders of that time. 'Woe to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks?' If we translate these words into the vernacular, we probably must infer that the persons contemplated, had been guilty of turning a profession into a trade. As they stand, however, the words are capable of another interpretation, and so interpreted they are a comment upon the dangers of precisely that individualism in religion which is so characteristic of the teaching of prophecy. They warn the religious leader against the use of his office as primarily an occasion or opportunity for spiritual self-culture. In some form or other this warning ought to appear in every ordination, installation and induction charge, particularly when the whole cultural environment and ecclesiastical tradition make in the direction of an excessive individualism."

"If the officiating minister should go through this department of his work in a dull, a spiritless style like one treading the round of a prescribed formalism the performance is sure to repress and deaden the devotional feeling of the people, rather than stir and quicken them into lively exercise. Let the mode of conducting worship be what it may, if it is to be for a Congregation of believers, a worship in spirit and truth, the person who conducts it must himself enter into the spirit of the service, uttering from his own heart what he would have re-echoed from the hearts of others, and, obviously, the more beaten the track that is to be followed, the more familiar to all specific forms of devotion, the greater

at once must be the need of a lively devotional sentiment, to inspire them with life, and the difficulty also of expressing it through the appointed channels." (Fairbairn's, "Pastoral Theology" pp. 307-8.)

The minister in his preparation must all the while have in mind just what he is trying to do. This object has been well stated by Simpson in his "Ideas of Corporate Worship" (p. 120). "The utterance by a group of its faith, does two things: First, it confirms the faith of individual members of the group, and second, it propagates the faith. Now a congregation is a group, and when a congregation gathers to sing out the praise of Jesus Christ and to utter its faith in God through Him, by that action the faith of each individual member is confirmed, and the faith of the church carries to the world its convincing appeal."

"The minister must never forget that in public worship he is exercising, in a special manner, the priestly function which belongs to all believers. He must be able by the exercise of a true sympathy to put himself in the place of those whom he is leading in worship, and to give voice to their needs and their desires." (Gadden's, "Christian Pastor," p. 136.)

"In no department of the minister's work is the presence or the poverty of the Christian experience more clearly revealed than in his conduct of worship. The service presents a far more serious problem than the sermon. Ministers themselves recognize this. It is easier, they feel, to preach a good sermon than to put into active operation, spiritual forces that unite the whole congregation in actual communion with God. On this point there can be no question. The essential thing in worship is to realize the presence of God. A minister can produce the sense of God in others only in proportion as he possesses it in himself.

"The demand thus made upon our evangelical and protestant ministry is a critical one. Religion belongs to the mysteries, and its essential principle is a belief in and a reverence for things unseen. At the heart of all true religion is a sense of awe in the presence of the invisible. Worship is essentially an act of faith in which the worshipping heart lays hold of spiritual realities without desiring or endeavoring to explain or to understand them.

"The Protestant minister, aware of this, who seeks to create the atmosphere or spiritual reality, who feels the deep need of reviving the spirit of awe, of spiritual expectancy, in a word, of making the act of worship a central fact in the Christian cultus, will need himself to possess in large measure that sacred and secret treasure the Christian experience of God. . . .

"The Church, in a word, which is to do its real work in our modern world, hungry for spiritual certainty, and for a sense of the reality of the things that belong to God, must above all else minister to the hearts of men by commemorating that experience of God in Christ, which is its peculiar treasure. It must make more of Silent Communion with God. It must not rely solely on public exhortation. It must organize itself as a channel for the Communion of Divine Grace." (Calkin's, "Eloquence of Christian Experience," pp. 202-3.)

"The Preacher who has had his own vision of God, will have but one purpose, to make other men share that vision." (Idem 131.)

"The truest and most fruitful ministry is one that is born out of the eternal elements of experimental religion." (Idem 135)

NUGGETS

The less we have from which to give the more it means when we do give.

If we would enjoy the refreshing rain we must be patient with the clouds.

Christian benevolence sees the bare feet of a little child across the ocean.

Unfriendly kindred are the greatest strangers and often the worst foes.

When men are dying inside it takes more than scholarship to arrest the malady.

Which is the greater transgressor, the man who breaks the week in idleness, or the Sabbath by work?

If an official meeting was composed only of those actually at work, it would often be a duet between the preacher and the janitor.

The man who is always prating that former times were better than the present, deserves no credit, as he had no hand in making them.

A charity sermon should be illustrated with plates.

CHURCH EXTENSION IN SUBURBS

The new transportation makes the suburbs of larger cities more important than they have ever been before. A recent study of the growth of suburbs about Chicago indicate that the suburbs are growing much faster than the city itself. It is not at all impossible that the time will come that the commuting population about this city will be larger than the city.

The suburban population is a very different kind of population than is that of the city. It is made up of young families with children. The thing that takes the young married couple out into the country is the need of a back yard for the growing children. The young people save up a few hundred dollars and start paying for a lot. When the lot is paid for, financing corporations enable them to erect a house. It often requires twenty years to pay for this house on the instalment plan. But this evidently gives the suburbs a far more stable population than the apartment sections of the metropolis where the rule would be that each moving day changes the address of twenty-five per cent of the population.

The big city has vast neighborhoods in which single men and women live in rooming houses. The church problem in such a neighborhood is much different from that in a suburban community where people live in families in their own homes.

The commuter often rides an hour each day to reach his work and another hour to get home. But he has a roof over his head at so much lower rate that it is easy to pay the transportation costs and still have a tidy sum left. Steam is being gradually supplanted by electricity as on the remarkably efficient suburban lines of the Illinois Central. The trains are being supplemented by busses so that high grade suburbs often have people living two and three miles from the railroad. These use the busses, or perhaps the young wife drives the family divver to get her husband each evening.

This means that each metropolitan area in America sees the steady decline of churches in the centrally located territory and a steady growth in the suburban territory. It is natural that the denominational head-quarters should wish to plant their churches in suburbs and use their resources to keep alive the weaker churches in boarding house communities. This results in vast church extension enterprises around big cities, and a consequent over-churching of the more favored suburbs.

But the business men who plan the new subdivisions that grow into suburbs have grown wary about this church business. They now often serve notice that they will contribute to a community church in generous fashion, but they will not contribute to a series of denominational church buildings. One imposing structure looks better to them than a series of church shacks which will disfigure the town and put a permanent economic burden on it. These are the considerations that have produced in the Chicago area over fifty community churches of various types, a few of which are consolidations of old churches down in the city, but far more of which are new institutions in outlying territory.

It is a curious fact that it is often possible to start a community church in a suburb where no single denomination can get a foothold. A great many people profess to be disillusioned about denominational tenets, any way. They have moved about

a good deal, have been in several different denominations, and they now believe that "one church is as good as another." Right or wrong, this belief is a fact which church administrators have to deal with.

Around Chicago, particularly, one may find many community churches prospering where no denomination has secured a foothold. At Mt. Prospect, the Methodists had received a mandate. The denominational superintendent came in to start religious work. The community had already started a union Sunday school. The only other religious institution in town was the old German Lutheran church of the truck farmers, organized preceding the time when Mt. Prospect was a commuting town. The organization of community-minded citizens decided that before they started a Methodist church in Mt. Prospect, they would study the situation. Only a small minority of the religious people of the town were Methodists. All of the leading denominations were represented in the town. But the town had only fifteen hundred people. So a community meeting decided that the church of Mt. Prospect should be a community church. And a leading sub-divider, himself a Christian Scientist, stands ready to donate the land for a new church edifice when the time comes.

Down this line of railroad is Norwood Park. And off on the far side were several hundred working people who were struggling to pay for their little homes. A lino-type operator, with a flare for preaching, first organized a Sunday school and then, following this, established a preaching service. This little church now has a full time minister. The portable church building will soon be torn down, and a new edifice will be erected on this site.

In a road-house community only a few miles away, Niles, Satan has had his seat in days gone by. Frequent arrests there revealed the fact that the chief industry was bootlegging. The only English-speaking church in town was for a long time closed even for Sunday school. The old dilapidated church building was erected for a union church. This union church was absorbed two generations ago by the Methodist denomination, but the property was never properly transferred. When the Methodists undertook to sell the property the past year to assist a church in another suburb, the town suddenly got interested in religion. The matter was fought out in the courts and the Methodist organization was defeated. Since then a struggling little Sunday school has been started. There are but few families of Methodists in the community, perhaps not more than three. But there is a chance to do something there for religion if a community-wide program can be started.

And only a few miles from this is Edgebrook, a suburb within the city limits but a settlement living much to itself and isolated from most of the city's life except in an economic way. An insurance man who had not forgotten his divinity training was moved to find a settlement of hundreds of fine people without a Sunday school. He started one. And last year the first unit of an imposing church plant was erected. The insurance man has made way for a regular minister.

Still travelling in the same general area one comes upon Niles Center. For a generation it was a village of truck farmers with a sprinkling of road-houses some of

which have been raided for the illegal selling of liquor. Here there are no churches except the German speaking Lutheran and Catholic institutions. But two or three years ago they began to build apartment houses all over a vast area. The transportation had come at last. A great section is now served by the elevated line which is just as fast as the Evanston service. The whole territory should be a bee-hive of activity. But its development seems to have halted. The community organization sees that a church is needed which will carry on work in the English language. Some day ten thousand people will live in this area. But the only way to have a church right now is to have an interdenominational church. It seems likely that at the close of the vacation period a union Sunday school will be organized in an empty store building.

A little farther down toward the city is Saukanash. Four or five years ago this territory was given to the Disciples by the Chicago Church Federation. The superintendent, Perry J. Rice, found not one Disciples family in the area. One Sunday morning he found a group of citizens in a local real estate office. He proposed to them starting a church. They readily agreed that one was needed and arranged for a service in the building the following Sunday. Then they inquired the denomination. It was one they had never heard of. So it was decided right there that the new church must be a community church. To show how broad-minded this superintendent is, he opened up the work as an independent church and supplied it with preachers until now the church is self-supporting. The land corporation erected a community building in which the church will hold services until it is able to erect a suitable edifice.

This survey of a territory ten miles long and five miles wide outside the thickly settled section of Chicago up the north-west side, in which Park Ridge is located, indicates something of the nature of the suburban problem. Similar studies on the west side and the south side would tell a story not different from this one.

And what should be done? The city missionary societies of Chicago should pool their resources to plant in each district the kind of a church that the people there insist on having. These societies do not have resources enough to plant competitive institutions and in this plan they must work against community sentiment. But on a cooperative basis it would be easy to make sure that every suburban community in the Chicago area would be adequately churched with a good minister and a serviceable church. Will it be done this way? Not right away. Some of the superintendents see it, but not all. But it requires some independent voices to point out that there is a new and better way to meet the city missionary challenge.

Summer Program at Joplin, Mo.

The Daily Vacation Bible School, at Joplin, Mo., had as its major project "The Golden Rule City." An exhibit was built up which was so impressive that it remained many weeks. The school was conducted for four weeks and had an enrollment of 86. Several of the young people of the church were in attendance on the International C. E. Convention at Kansas City.

COMMUNITY CHURCH NEWS

Independent Churches in Massachusetts

There are thirty-two independent churches in Massachusetts carrying on under a variety of names. These churches now enjoy the fellowship of the Massachusetts Church Federation. The 32 churches received 383 new members last year. It will be remembered that almost all of these churches are in very small communities. The Massachusetts Federation of Churches publishes the following roster of these churches and their ministers:

Beverly, Centreville Christian Endeavor, A. B. Ransom; Billerica, Dale Community Mission, Philip U. Tolman; Boston, Community, Clarence R. Skinner; Boston, Blue Hills, Readville; Bournedale, Long Pond, Faunce Memo.; Cambridge, North Community, Samuel O. Weems; Concord, West, Alfred W. Stone; Dracut, Collinsville, Alfred W. Frye; Farmingham, Nobscot, G. E. Gross; Hopedale, Vernon H. Deming; Lanesboro, Berkshire Society, George F. Sprong; Marlborough, Union Evangelical, Louis G. Hudson; Melrose, Golden Hills; Methuen, Forest Street, Oliver B. Loud; Methuen, Marsh Corner, Wm. J. Callard; Methuen, Tozier's Corner, C. C. Adkins; North Adams, Blackinton Chapel, Revs. Clare, Rock, Perry; Pittsfield, Immanuel Community, Howard B. Tuggey; Russell, Community, Harold B. White; Russell, Woronoco, Glenn W. Douglass; Rutland, State Sanitarium, Robert M. French; Rutland, Veterans' Hospital, Wallace Hayes; Rutland, State Prison Camp, Wallace Hayes; Sangus, North, J. R. Chadwick; Stow, Union Evangelical, Russell W. Parsley; Tyngton, Union, A. M. Spangler; Wakefield, Greenwood Union, Charles H. Davis; Wareham, Union Chapel, Wareham Federation; Watertown, John W. Barnett; Westport, Factory, George H. Young; Worcester, Greendale Peoples' Union, Robert J. Nichol; Winchendon, Waterville Community, John H. Knight.

Loken Addresses Vast Audience

H. J. Loken, pastor of Community church, Yakima, Wash., delivered the high school address to this year's graduates on June 2 in First Presbyterian church. There were 1250 in attendance. One hundred and sixty young people were in the graduating class. His topic for this service was "Hitting the Mark."

Dr. King in a Debate

Dr. W. R. King, of the Home Missions Council is assisting this summer in the Institute of Public Affairs of the University of Virginia. Among his duties in this connection will be that of meeting in debate Dr. J. W. Jent, president of Southwestern Baptist College. The question to be debated is "Does the United Church Solve the Country Church Problem?" and it is Dr. King's task to affirm. The university has provided an impressive list of lecturers to discuss various phases of the rural church problem.

American Lepers Served By Community Church

An energetic program of Christian teaching and service is being carried out in connection with the Community church at Carville, La., by the chaplain, A. Preston Boyd. He is planning to form a class of men for the purpose of giving them a systematic knowledge of Christian belief, but this class would be in addition to such usual activities as the following:

Sunday morning service, with sermon; Sunday evening, a service which is proving very popular, consisting of a ten minutes' object sermon for children, a song, a question box period, and a short evangelistic message with direct appeal to accept Christ as Saviour. Wednesday evening, discussion of a Bible passage. Friday evening, music. Mrs. Boyd gives much time to developing a helpful musical program, including quartettes, anthems and solos; she has already trained an efficient orchestra, which plays at the Sunday evening service once a month. On one Tuesday afternoon a month the chaplain holds a consecration service, in his lecture emphasizing faith, Christian work and God's part in healing. Once a week, in the afternoon, the chaplain teaches a Bible study class, and daily from 5 to 6 p. m. the men patients study Spanish. Several times a week Chaplain and Mrs. Boyd visit the patients in the colony, during the past year having made a total of more than ten thousand such visits.

New Pastor Will be Located

The federated church at Barberton, O., formed several months ago by the union of the Reformed and Presbyterian churches, is seeking a new pastor, the former pastors of both churches having resigned.

Charles A. Hunter, former Presbyterian pastor, is now serving the Presbyterian church at Shadyside.

W. F. Kissell of the Reformed Church, who continued his service after the merger, has now accepted a call to the Reformed charge of three churches including East Canton, and moved to East Canton in June.

The federated church has sold the Reformed building and parsonage and will continue using the Presbyterian church building and manse until its new building project is carried out.

Conference of Union Churches

The meeting of the Massachusetts Conference of Union Churches was held at Rutland on June 5. The program extended through three sessions and was marked by quite pronounced enthusiasm. The question of missions received special attention. Dr. E. Talmadge Root was present as councillor. J. Robert Hargreaves addressed the meeting at two sessions. A committee was appointed to work out a

connection between the Massachusetts Conference and the Community Church Workers.

Pastor Resigns at East Williston

Dr. Stephens, of East Williston, N. Y., community church closed his work the first Sunday of June. His ministry had been deeply appreciated by the congregation. This church offers one of the most attractive pastorates on Long Island. J. Robert Hargreaves preached there the second Sunday in June, and will lend them such assistance as is desired in the finding of a new pastor. It is well located with a beautiful building, and has a capable set of officers. Two other churches of a similar character are in process of organization in nearby localities.

Colored Church has Success

The People's Church of Christ and Progressive Community Center, the outgrowth of a fundamental religious spirit, has since its organization (six years, October 29th), illustrated the toleration of evangelical denominations, and has carried on the proper work of a Christian Church without a hindrance from doctrinal difference.

It was the outcome of a suggestion of G. W. Benjamin and others that a meeting be called October 24, 1922, at the home of Mr. and Mrs. S. Fleming, 4734 Evans avenue, Chicago, to consider the formation

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of a People's Church. The result was the establishing of a temporary organization, G. W. Benjamin, pastor pro tem. The second meeting was called at the home of Mr. and Mrs. A. Williams, 4415 Wabash avenue, October 27th, at which time the church was permanently organized and Joseph A. Winters was called to its pastorate.

Almost necessarily, a congregational system of government was adopted and October 29, Dr. Winters was officially installed as pastor. For one year they worshipped at Forester's Hall, 44th and State street. At its beginning, there were two hundred and twenty-three members, a number which, since that time, has grown to approximately sixteen hundred; worshipping in the property at 56 E. 48th street, worth fifty thousand (\$50,000) dollars, paid down to six (\$6,000) dollars.

It is gratifying to find that the unity of God's peoples of many denominations is so nearly realized in this union church.

It is the aim to teach the Bible in the church service and Sunday school; to give every needed help for the development of Christian character and of personal piety, and to offer all, the opportunity to worship God publicly.

The objects of the church are the advancement of Christ's Kingdom in the salvation of souls, the development of Christian character, the welfare of the community and the spread of the gospel through all the earth.

Recognizing the minor differences which exist among believers as being consistent with Christian integrity, they have united as a church of Christ upon the great essentials of the evangelical faith, and will cooperate with other churches in moral and missionary work, upon these essentials of the Christian faith and the Christian life.

Called to Oak Grove Church

J. D. Wycker has accepted a call to the Oak Grove church, of Buffalo, and is at work on the field. He supplied for a time at East Williston, N. Y. The church is confident that Mr. and Mrs. Wycker are going to render it effective service. Both minister and church are enthusiastic over the future.

Church has a Prosperous Year

Grace Chapel, of Philadelphia, has the exclusive cultivation of a community. How it meets the demands of its constituency is seen in this report from a correspondent under date of June 10:

"Yesterday we had 772 at Sunday school, 100 of them were in a Men's Bible Class, 84 women in a Bible Class. At the morning church service 424; at the evening church service 552.

"Our church year which closed Easter Sunday was the best year of our life. We received 413 members during the year, bringing our total membership up to 1056. On Easter Sunday we had 792 at Sunday School, 865 at the morning church service and received 110 new members, 45 of which came on confession of faith. There was over \$2300 in the offerings, which enabled us to pay off \$5,000 on our mortgage and start the new year with about \$1,000 in the treasury. We gave about \$4,000 last year for missions—we will have more for missions this year.

"The pastor, J. H. Feely, made 1621 calls last year, mostly to see those who do not come to church, and to see the sick. He is devoting all his time now to the church, having given up business the first of last June."

Albanian Mission Favored

Many union churches, like those of Massachusetts, are contributing to the independent Albanian Mission, conducted at Kortocho by Rev. and Mrs. Phineas B. Kennedy, as a most appropriate opportunity to contribute to foreign missions. A letter from Dr. Kennedy, dated June 20, says that despite a severe winter and the serious illness of Mrs. Kennedy, the year's work was closing with everything in encouraging shape and bright prospects for the next season. Preaching services, shared with his younger colleague, Rev. Kelley G. Tucker, were well attended and the Bible School flourishing. The day school was growing and a new wing needed at once.

The Orthodox Autocephalus Church, recently separated from the Greek Church, was holding a conference of delegated representatives, looking toward reforms. Mr. and Mrs. Kennedy paid their respects to the Arch-Bishop, wishing him God's blessing and guidance. But they declined the whiskey that was passed freely. Thus the aim of the mission is not to proselyte, but to educate, and to contribute to the developing religious life of this most interesting country the stimulus of evangelical and moral ideals. Larger support is imperatively needed. Contributions may be sent care of Guaranty Trust Co., 140 Broadway, N. Y.

—E. Tallmodge Root.

Denver Community Church Thrives

The Washington Park Community church, Denver, Colo., has completed the financial goal of its special campaign, raising \$24,591. This great church of 1603 members has ten years of history. Washington Park church is built for community service and operates a seven day program. I. G. McCormack, the pastor, came to the Denver work from St. Paul's Methodist church, Toledo, two years ago.

Metropolis Federated Church Prospers

Federated church, of Metropolis, Ill., has had a good year. The following is a report of some of their achievements:

On Sunday, June 16, 12 were received into church membership, 7 by letter and 5 on confession of faith, all adults.

A debt for current expenses, a part of it for several years' standing, has been provided for by the sale of lots in an imaginary Utopia. The lots sold at a penny a day for a year. Over 200 lots were sold and the debt of \$650 more than provided for.


This church was represented at the second Young People's Conference at Tower Hill by Alice Risinger, Harney Inez Evans and Thelma Parks, daughter of the pastor, J. W. Parks.

Annual Reports at Ridgefield Park, N. J.

Community church, of Ridgefield Park, N. J., recently held its annual meeting for election of officers. It was shown that the benevolence fund of the church expended \$596.05 the past year. The pastor officiated at 27 funerals during the year, 15 weddings, and 17 baptisms. He delivered 77 addresses outside his sermon work. The church school recently held its summer-outing in a nearby park which was well attended. The church published a pretentious monthly journal with much matter of general interest. The Union Herald. The pastor of the church is Allan McNeill.

Propose a Union Down-town Church

Conferences have been held recently looking toward a union down-town church in Des Moines. Six churches have been represented in these conferences. Their work has grown increasingly difficult with the years. The churches affected are First Baptist, Central Christian, First Methodist, Central Presbyterian, St. John's Lutheran and St. Paul's Episcopal. A committee, headed by Judge Joseph E. Meyer, is studying the problem. Wm. B. Mathews, pastor of Central Christian



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A FAIR QUESTION

We are often asked, "What is Berea trying to do?" That is a fair question, and a welcome one.

First we would say, "Visit Berea and see the answer." It is easily reached by motor via the Dixie Highway, or by train on the main line of the Louisville & Nashville Railroad. Boone Tavern, operated by the College, offers modern accommodations.

To those who cannot come, we value the opportunity to send a copy of our current pamphlet, "The Task, the Workers, and the Enlarging Workshop." This seeks to answer the above question and to give much other information regarding this non-denominational institution which has provided Christian education for tens of thousands of young people from the Southern Mountains. May we send you a copy?

**BEREA COLLEGE, Berea, Ky.
William J. Hutchins, D. D., LL. D., Pres.**

church, has published in his weekly newspaper, *The Christian Worker*, a lengthy argument in favor of the consideration. He argues for a great Gothic cathedral in the center of the city through which Christianity may make a greater impression on the life of the city.

Talk Consolidation in Pekin, Ill.

At Pekin, Ill., three churches are studying consolidation with the assistance of some of the most prominent laymen of the city. The churches affected are Christian, Methodist and Presbyterian. While no definite steps have been taken, the movement has taken on sufficient strength to arouse keen interest in the community.

Park Ridge Has Summer Program

The Daily Vacation Bible School at Park Ridge proved to be the most successful this year of any of its four years of history. The enrollment reached 227 this summer. The religious curriculum was well received by the children. The juniors were engaged in building air-planes which with rubber-band motors would actually fly. One of the intermediate boys was the teacher. Three of the high school boys attended a young people's conference at Tower Hill. They were assisted in this through the generosity of a lay member of the church. Five of the young people also attended the international convention of Christian Endeavor at Kansas City. These brought back interesting reports of their experiences. Two of the high school boys are assistant at the Y. M. C. A. summer camp for boys at Hastings Lake, Ill. The Sunday school does not close down through the summer and is running about two thirds normal size in spite of the large number of families away on vacations.

New Minister Comes to Brimfield, Ill.

The Union church at Brimfield, Ill., welcomed its new minister in the pulpit on July 14. He is Herbert N. Blakeway, a Congregationalist. Formerly there was a Congregational church in Brimfield but the state superintendent of the Congregationalists, Dr. C. C. Merrill, assisted in changing this over to a union church several years ago in the hope of making this the sole church in the community. The effort was not one hundred per cent successful, though many of the local Methodists joined up with the new movement. The local Methodist church continues. The Union church held its communion service on July 21, and the pastor preached on "The Nature and Purpose of the Lord's Supper." There is a very good prospect at Brimfield for a successful pastorate.

Herbert Norris Blakeway was born at Le Mars, Iowa, August 12, 1887. He was graduated from Weston Union College in 1906 with the degree Bachelor of Pedagogy. He received his Bachelor of Philosophy degree from the University of Chicago in 1927, and his Bachelor of Divinity degree from the Chicago Theological Seminary and the Master of Arts degree from the University of Chicago in 1928. Mr. Blakeway was a teacher in Iowa and Montana for nine years, and has been in the ministry of Congregational, Community and Federated churches for the past 17 years. He came to Chicago from the Community church of Billings, Montana in 1925 and has since worked his way through the University of Chicago and Seminary by serving Chicago churches as student pastor. He comes from Chicago to Brim-

field after a 15 months pastorate with the Auburn Park Federated Church during which time he took in 34 new members.

He is a man of wide experience in all kinds of religious work, and thoroughly community minded. He has served as Community Chautauqua leader, Red Cross hospital manager, Scout master, Boy Scout Executive, as well as troop committeeman, director of Boy Scout Camps, Chaplain of Y. M. C. A. camps, business manager of the Congregational State Assembly, instructor in Teacher Training Institutes, director of Vacation Church Schools, and for the five years before leaving Montana was chairman of the Department of Religious Education of the State Conference. He believes thoroughly in the Union Church idea, and the local church extended him a unanimous call as their local leader. His thorough training and wide experience in all sorts of religious work, during all of which he served as a local pastor, peculiarly fit him for the task of leading the Brimfield Union Church forward to larger attainments, as all of the Montana Churches which he served grew in membership and influence under his leadership.

Returns from European Trip

Charles H. Pennoyer, has returned from a year in Europe. He is head of the Social Welfare department of the Universalist denomination, and has been a most active exponent of the community church idea. During his sojourn in Europe he attended the International Conference on Social Work in Paris and also the Universal Peace Conference in Geneva. He is summering in New Brunswick but will take charge of a small church near Boston on his return from vacation. This is located at Chelsea.

Evangelistic Sterility of Denominational Churches

Once in a while some one charges that community churches are not effective in an evangelistic way. While reading the reports of community churches in these columns the reader is asked to bear in mind certain figures published by the Federal Council Bulletin. According to this journal a very large percentage of denominational churches do not receive a single new member on confession of faith during a whole year. The percentage of churches in three leading denominations showing this one hundred per cent of failure in evangelism are as follows: Methodist Episcopal church, 28.1 per cent; Presbyterian Church in the U. S. A., 35 per cent; and Northern Baptist church, 39.6 per cent.

Uniting Churches in Ohio

The Ohio Council of Churches, which has for several years been placing much emphasis upon a better distribution of protestant churches in the state, has recently announced that, during 1928, more progress was made in removing over-churched conditions than in any other year. The total number of united churches in Ohio is now stated to be more than ninety.

Have a Barn Party

Community church young people, of Gypsum, O., had a barn party on a recent evening. Games and stunts marked the evening. This church published a miniature newspaper, the only means of communication in the community. This paper will be discontinued during July and

August. Their vacation school enrolled 155.

Good Work at Aurora, Ohio

David R. Pearson, pastor of Federated church, at Aurora, O., reports a very fine winter's work among the young people of the community. He has conducted a program that was somewhat different from the usual type and it resulted in a fine response.

Evangelistic Success at Apple Creek, O.

Federated church, of Apple Creek, O., is now in the fourth year of its history with Methodist and Presbyterian elements in the membership. The past year 125 new members have been received which makes a church of 500 members. The church leads in community activities. About 100 people have had part the past year in the church sponsored recreation program. Among the games played have been playground ball, tennis, croquet and horse shoes. J. W. Cleland is the pastor.

Conclude Successful Vacation School

Community church, of Walsenburg, Colo., had a vacation school again this year which is pronounced by the pastor, A. A. Heinlein, as easily the best of the four seasons he has conducted. The school was concluded with a religious pageant called "The Friends of Jesus." Some children moved into town from many miles distance in order to avail themselves of the opportunities of the school.

Evangelism at Bruce Lake

Bruce Lake Community Church, near Kewanna, Indiana, is under the pastoral care of Clarence Y. Gilmer, principal of the Kewanna High School. The pastor was assisted in two weeks of revival meetings held in May by Harley Zumbaugh, an evangelistic singer of Tiosa, Indiana. Twenty-three were added to the church membership. Mr. Zumbaugh is available for assisting community church pastors in evangelistic efforts and is well adapted to work in rural churches. The pastor

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Write for Information

of the Bruce Lake church would like to exchange with some rural community church pastor for a meeting this fall to be returned next year in May or June. If interested please write to Clarence Y. Gilmer, Kewanna, Indiana.

Serves as Dean of School

Myron T. Hooper, pastor of Monroe St. Federated church of Chicago, spent the last week in June acting as dean of the Indiana High school Conference at Bethany Park, Indiana. The Monroe Street church will remain open all summer but with a reduced program.

STATE CORRESPONDENTS WANTED

Two states are now regularly covered. We want the news from 46 other states. Our readers are asked to volunteer.

IOWA NOTES

At a meeting of the Executive Committee of the Iowa Conference of Union, Community and Federated Churches held at Ames, Friday, July 19, preliminary arrangements were made for the eight annual conference which will be held October 10-11 at the First Federated (formerly Urbandale) church, in Des Moines. All members of the executive committee, except the treasurer, were present, also Rev. and Mrs. C. E. Rash and Miss Parker, secretary of the hostess church. Rev. J. Robert Hargreaves, secretary of the Community Church Workers of America, and Rev. Roy B. Guild, Associate General Secretary of the Federal Council of the Churches of Christ in America, were also present. Plans were made for an enlarged conference by inviting in representatives of the Federal Council Joint Committee and the Community Church Workers and devoting the conference largely to the needs of the rural churches of America, and particularly Iowa. Outside of certain general outlines, the program was largely left in the hands of Mr. Hargreaves and Mr. Rash. A slight change in date over that decided upon at the last conference was made on account of the impossibility of securing certain desired speakers for the conference and also at the request of the entertaining church.

Rev. and Mrs. Ben W. Sinderson, pastor and wife of the Federated Church, at Whitewater, Kansas, are spending their vacation in Des Moines, Iowa, where they have been the guests at a number of functions put on by their friends in the First Federated Church.

Miss Isabella Severson, a missionary home on furlough from Africa, was the speaker of the day at the Federated Church in Union, Sunday, July 21. Miss Severson has spent seven years in Africa and expects to return there again next October for further work. She is connected with the Inland Missionary enterprise which operates a chain of some 1200 mission stations in East Central Africa, west from Nombasa on the east coast. This work is well established and is of a non-denominational character and for that reason might be well worth investigating by any church of the community type which is looking for an opportunity to aid that type of work. While at Union, Miss Severson spoke at the morning church service, also at the Christian Endeavor meeting and to the Sunday school. This organization has its headquarters at Third and Reily Streets, Harrisburg, Pa.

Rev. and Mrs. _____ of Des Moines were called to Gypsum City, Kansas, during the second week of July to attend the funeral of an aunt of Mrs. Rash. Mr. Rash also delivering the funeral sermon in the Methodist church in that city. Rev. Ben Sinderson, of Kansas, filled Mr. Rash's pulpit for him as it was necessary for him to be away over one Sunday.

In last month's notes mention was made of Upper Iowa University at Fayette. They are now well over the \$200,000 mark in their campaign for \$300,000 endowment. This is in addition to \$400,000 productive endowment already owned by the school in addition to their campus, buildings, additional real estate and other resources. They have selected C. F. Paine, of Eldora, as a college representative at the coming Iowa conference in October.

Rev. Ed. Thompson, pastor of the Federated church at Sully, Iowa, is another pastor who is much interested in the community movement and is making plans to attend the forthcoming conference at Des Moines. We hope to have the program in shape for publication in the September issue of The Community Churchman.

OHIO NEWS

H. M. Hale, of Solon Federated church, reports that the village of Solon is growing, and it makes new problems for him in the complete federation of his two church properties. He reports the work growing in a fine way.

S. F. Ross retired from the Methodist pastorate after forty years of service, and keeps busy preaching for community and federated churches. He has done a fine work at the village of Bainbridge and also at Newberry Center.

Gilbert Counts delivered three baccalaureate sermons and two Memorial Day sermons this spring. One Children's Day 16 babies were received at the dedication service and six adults into church membership.

Community church, at Upper Sandusky, O., is remodeling its building this summer. Its pastor, Thurman Alexander, recently graduated from Ohio Wesleyan. He is one

of the youngest ministers in his conference. He has preached his way through his college course.

Over thirty members of Dublin, O., Community church were in attendance at Lakeside Conference in Ohio. The party included the pastor and his wife. This church published a weekly news sheet filled with news of the church and of the community.



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Ministers are urged to send annual reports, church calendars, clippings from town papers, and other materials from which news may be extracted for our church news department.

NEGRO ACHIEVEMENT

Dr. Robert R. Moton, Principal of Tuskegee Institute, and President of the National Negro Business League, was awarded an honorary degree of Master of Arts by Harvard University, thus marking the second time in the history of the University that a Negro has been so honored by Harvard. The first member of the Negro race to receive an honorary degree was the late Dr. Booker T. Washington, founder of Tuskegee Institute and of the National Negro Business League, who was awarded the Master of Arts degree in 1896 in recognition of his service in the field of education. The degree conferred upon Dr. Moton was in recognition of the service he has rendered in the development of Tuskegee Institute and just how well and capably he has administrated the affairs of the institution is clearly shown in the rapid progress the school has made under his administration.—“Washington Eagle”.

Roland Hayes has completed his fifth tour of America, and had the distinction, shared with Fritz Kreisler alone, of appearing three times in Carnegie Hall. He will return for his sixth tour next November.

The real hero of the terrible clinic explosion in Cleveland was Burke Jackson, a colored lad of 25 who is now ill and weak from the terrible effects of the gas. Jackson is alive today only because of enormous physical strength and endurance. Jackson's feat was almost superhuman and his courage equal to any of the great heroes of the past. He rushed from the near-by garage where he was employed and without waiting for the firemen to act, he placed himself as a connecting link between two ladders, by standing on the top of one and holding the second ladder weighing over 150 pounds on his shoulders and kept that perilous job while the living climbed down or were carried down to safety. Jackson's unexampled heroism has received practically no attention from the press outside of a few lines merely mentioning the fact. Jackson has received no recognition of any kind except from a few of the members of his own race who are anxious to shake his hand.—“Crusader News Service”, June.

Matthew Henson who went to the North Pole with Peary is 62 years of age and a clerk in the Custom's House, N. Y. City. He is the only member of the expedition now alive, and will soon celebrate the 20th Anniversary of the discovery of the Pole.

BOOKS ON THE COMMUNITY CHURCH

- (1) Piper, “The Community Church”
160 pages. Just off the press. Paper cover \$1.00
- (2) Hooker, “How Can Local Churches Come Together?”
82 pages. Paper cover. Issued by Home Missions council25
- (3) “Floor Plans for a Community Building”
Very suggestive to a building committee .50
- (6) Sample package of five tracts10
- “Questions and Answers on the Community Church”
- “What is a Community Church?”
- “Constitution of the Mariemont, Ohio, Community Church”
- “The Neighborhood Plan”
- “A Fundamental in a Community Church”
(100 of any of the above tracts for \$1.00)

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' ' CHOP SUEY ' ' CHURCHES

By W. H. Thompson, Columbus, O.

"Indeed, I do not believe in chop suey religion." Thus frankly he registered his disapproval of the community church project.

The industrial suburb with a population of more than a thousand, three miles out from the county-seat town, had attracted families representing twelve denominations. Years ago, when this suburb was open-country, a Methodist Episcopal church was organized, and a typical country church building was erected, and the "point" was made a part of the circuit with the church at the county seat.

With the rapid development of the industries came an influx of families of eleven other denominations, most of whom did not respond to the opportunity to enlist in the Methodist local organization and program. The "community church" movement was abroad in the land. Local leaders became interested. And the up-shot of careful consideration was the formation of a community church. The local Methodist church property was turned over to the new organization, a resident pastor secured, the church building enlarged and equipped for a modern program, and in due time one of the most effective pieces of village religious service in Ohio was being rendered.

But one of the county-seat pastors, some of whose communicants, by virtue of being resident in the suburb had become members and workers in the community church, expressed his disapproval of the project in terms of the quotation with which this defense began.

I am for chop suey. My dietitians say in chop suey one has a balanced ration. Therein one has meat and vegetable: proteins and carbohydrates and fats; vitamins A, B, C, D and E. The preparation of chop suey involves varied preliminary processes,—boiling, stewing, frying, steaming, baking. Seasonings, which if taken separately would be too pungent, peppery, or acid, when taken together enrich and lighten the flavor of such ingredients as would seem tasteless, flat, and unpalatable. And the result is a delicate blend, savory and wholly pleasing. Most of our American communities and neighborhoods are in reality "chop suey" communities,—racially, sociologically, and psychologically. Many racial backgrounds have contributed their ingredients, and every kind of temperament is represented in any normal community. And the community is richer for it. Who would care to live in a community where all were long or short, or red-haired, or Cadillac drivers, or Coca-Cola drinkers? The monotony of it would drive us all mad.

And I have a suspicion based upon a rather extended series of personal interviews with clergymen and laymen and women, that most of our denominational churches are already "chop suey" churches, in the sense that the membership is made up of many varieties of denominational background and early training. Professor George H. Betts' recent book, "The Beliefs of 700 Ministers and Their Meaning for Religious Education," certainly indicates that Methodist pastors are "chop suey" in their doctrinal positions. One of our Methodist district superintendents was brought up in a Reformed Church home. Another has Roman Catholic grandparents, was born in a

Lutheran home, and had his early training in a Presbyterian church.

Five pastors have confided in me during the past two months that the religious work of their respective communities will never be carried on effectively until their churches become "chop suey" churches, meaning that they must frankly adopt a policy of inclusive membership, and modify their ecclesiastical procedure and practice so as to remove embarrassment from any individuals who come from other communions.

One of these pastors, having taken a religious census, discovered members of twelve other denominations bulking rather largely in his community, while his church is the only church in the community.

A second pastor is in charge of a church to which the city council of churches has allocated the responsibility of ministering to the entire neighborhood, which neighborhood is made up of many varieties of denominations. A third pastor is in charge of a church in a village and rural community where there are families of half a dozen other denominations.

A fourth wants to know how to have a "chop suey" church in order that his highly emotional and his less expressive groups can blend into an enriched fellowship. In Ohio more than ninety "chop suey" churches are now serving composite constituencies in their respective communities. Most of these maintain connectional relationship to some denominational body. The larger number of these were formed by consolidation of two or more churches of different denominations. A few were formed in growing residential sections of the larger cities where members from ten to twenty-five communions united to work and worship together in a single church.

The mortality rate of these churches is much lower than that of strictly denominational churches. Contributions to denominational missions and other benevolences are made regularly and totals per church show a decided increase over amounts contributed by these same churches while they operated upon an exclusive denominational basis.

Theological seminaries are becoming "chop suey" in that faculty members are exchanged across denominational boundaries.

State and national denominational meetings are becoming "chop suey": witness for example the Vermont Baptist Convention and the Vermont Congregational Conference in joint session recently booking Doctor Buttrick a Presbyterian as one of the chief speakers; and the Northern Baptist Convention in Denver celebrating its Tenth Anniversary of the New World Movement, with Bishop Francis J. McConnell, a Methodist, delivering the main address.

The Sunday radio audience is "chop suey". The messages of Cadman, Poling and Fosdick are in no wise limited respectively to Congregational, Reformed and Baptist listeners.

Evidences of new vitality in religious life are abundant: in racial understanding, in world peace programs, in enriched worship services, in religious education, and in

interdenominational good will. I think it has come because a balanced ration, (chop suey) has been substituted for the former single item diet. Vitamins of religious experience which my denomination did not supply are now

available to me. Fellowship with sincere members of the "57 Varieties" will enrich any life.

Yes, let's have "chop suey" churches and "chop suey" religion for every community.

A PROTESTANT-CATHOLIC CHURCH

By Allan McNeill, Ridgefield Park, N. J.

We believe in the democracy of religion; in its being broadly Catholic. This was the thought of the Apostle when he said—"One body, one spirit, one Lord, one faith, one baptism, one God and Father of all." This was the thought of Jesus when He prayed "that they all may be one, that the world may believe." The language is so plain that we marvel at the ingenuity that tries to explain it away.

From the time of the Reformation, Protestantism has been broken into fragments of many and varied kinds. The body of Christ has been cut into pieces.

We are not unmindful of the blessings of Protestantism, and its mission will never end until freedom dies and men are ready to trample their liberties beneath their feet.

While we appreciate the blessings which Protestantism has brought to our free institutions, and to humanity, its divisions, to-day are a scandal and reproach.

The Roman Catholic garment is one piece woven throughout without seam. That of Protestantism is not only like Joseph's coat of many colors, but like a crazy quilt of many patches. It is a great weakness and a great shame.

We are all familiar with current ecclesiastical events. Let us take one of these. An English bishop at an interdenominational conference administered the sacrament of the Lord's Supper to certain non-conformists, followers of Christ who were not members of the Episcopal church. For this he was charged with heresy, and proceedings were instituted against him. The pity of it, the littleness of it, the bigotry of it.

That incident is a revelation that shows a sad lack of catholicity. We can talk about the reunion of the churches, argue for it, plead for it, but if we refuse to recognize, as members of the Church of Christ, the members of any church by whichever name called, no matter how Christian their lives may be, or how loyal to the Master. It is heresy, an ecclesiastical crime to admit them to a sacramental service presided over by a priest or bishop.

To maintain a position of intolerance and at the same time advocate union, are two things which do not go together. All this talk about Christian union is wasted breath, until we are ready to recognize the Christians of other churches both lay and clerical. So long as pulpits and churches are closed against preachers of other churches and ordination invalidated, so long as we decline to acknowledge the membership of other churches, so long as we disown the sacraments of other churches, we can hardly expect proposals of church union to be taken seriously. We must be frank and honest, and catholic, and tolerant of difference or else we shall never get anywhere.

If the narrowness is in our blood, if bigotry keeps us from recognizing and receiving on terms of absolute equality, our brethren from the pulpit and pew of other Christian churches, we are indulging in useless platitudes when we speak about union, and we are mocking God when we pray for it.

The denominations are all more or less guilty. Sec-

tarianism is persistent. It is hard to kill, and it is doing much to hinder the process of the Kingdom of God in the world.

Men differ in temperament, taste and training. They can differ in intellectual opinions and still be united. They can all sail on the same ship in harmony and co-operation without interpreting the ship's compass and the stars of God after the same fashion, they can be divided in views and opinions, and yet be united in action and convictions of duty.

Patriotism is one; the flag is one; loyalty is one, but there are a thousand types of citizenship. So we followers of Christ should be catholic—all one body with one Lord, one faith, one baptism, and yet be free to pick the widest play to individuality and follow our own preferences.

Because we are not—because our superficial differences too often count for more than our underlying unity, the church suffers.

The world sees the things that separate our foolish distinctions, and putting the emphasis there, it fails to see Christ and follow Him. The result is harmful. Tens of thousands do not come into the church because it wears so many labels. So many different denominations holding different creeds, worshipping in different ways, in conflict among themselves without unity or agreement.

Now then, if the church is going to win out, it should be, must be, Protestant and Catholic. Protestant doesn't mean any sectional, sectarian or invisible business—and catholic the church is bound to become or fade away and die. The biggest part of the world is the so-called "pagan" world. What do China, Japan, India, Africa care about Presbyterianism or Congregationalism, or Methodistism, or Episcopalianism, or any of the rest of them? Whatever these names may mean to us, they mean absolutely nothing to the teeming millions of these heathen (?) countries. The only Christianity that appeals to them or that they can appreciate is Christianity of the simple, unfrilled, uncembroidered, unfigleed, apostolic type of Christianity.

That makes Christ so big and so glorious that forms are no more seen than the frame about the sublime picture of the Transfiguration is seen.

To Christianity of this kind we must come again. We are coming to it by the following steps:—We are getting rid of all class, caste and social distinctions, plain people must feel at home in the church. The spirit that draws lines, that makes distinctions, that rates some higher and better than others is not the spirit of Christianity. If our religion is exclusive it is contrary to the teachings of the Master. Jesus was a democrat. The Apostles were democratic. They, like their Master, carried no blue book for their appraisal of men. There was no distinction. All were brethren.

The early church was absolutely catholic. Its door was wide open, as wide as the heart of God, and to that breadth the church must return once more, or be postled to one side by the crowding hosts of progress. If there is no room for down and outs in the church, for the stripped

and naked and destitute, no room for those who have fallen through the cracks made by society into the basements and cellars of shame and disgrace, there is no room for Him who ate and drank with publicans and sinners.

The church must learn to emphasize the essentials, and let the non-essentials go; it must simplify its creeds. All the metaphysical and speculative and hairsplitting, and fine-spun reasonings of ever-wise theologians must be sifted out. Why load down the ship with a lot of useless freightage which is never delivered and nobody cares for? Get rid of all excess baggage. Long and highly elaborated symbols of belief and confessions of faith divide, and Jesus, our General, is calling His people to unity. One body, one faith, one Father.

How far we have gotten away from the simplicity of that program we all know, and until we get back to it the church will be blinded by its own smoke; its wheels will drag under the weight of its own superfluities.

The church must minify its trifling differences and magnify its great agreements. There is but one door and through that every man must enter and the whole race of men—to that we all agree—then it's ridiculous and supreme folly to stand apart and quibble about the style of the knob, the shape of the hinges, when the important thing is to get in. There is but one way home—the way of the Cross. Then why waste time and energy in debating about fences and signs and words and symbols and handiwork of men along the route? How much of that there has been, you do not need to be told. There is too much of it yet. Think of shuffling and caviling about points of ecclesiastical order, about rites and ritualisms, about programs and worship and forms of procedure in a world like this with the most tremendous social and moral and spiritual problems to be solved. Think of emphasizing our isms and our petty differences, and our

microscopic distinctions at a time like this when the whole earth is shaking beneath the heavy feet of a thousand pressing issues!

The church must simplify and broaden its terms of admission. To lay a creed or a confession of faith across the door into the Kingdom is not according to the mind of the Master. To ask a child, or a youth, or a person of maturity, to explain the Trinity, or the Incarnation, or to believe in the infallibility of the Bible or in any other of the great theological questions which have divided the world of letters, as a condition of being received into the church is absurd, unscriptural and wicked. Anyone, old or young, who will accept the teachings of the Master, and try to do what He would have him do is eligible and should be received at once. Love to God and man is all the creed needed. Any test of the catechism, or of theology is wrong, and has no warrant in any scriptures.

More breadth, more catholicity, more protestantism, that is what we stand for. There is still need for protesting—injustice, hate, oppression, intolerance, bigotry and all its brood still need protesting. We pin our faith to the Man of Galilee. We get our cue from the Cross.

If I were beginning my ministry instead of coming to its close, I would give myself to the bringing in of a Protestant-Catholic church. I would throw from my own shoulders and do everything in my power to lift from the shoulders of others, the useless sectarian baggage transmitted to us from the past. I may not have much part in lightening the ship now and unifying its officials and crew and passengers. But the new time is coming, the dawn is already breaking, and by and by the glory of the power of it will spread through all the world, and the church thoroughly catholic because thoroughly Christian, will go forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

THE COUNTRYSIDE

By James D. Wyker.

If you wish to see the product of American genius today, go not to the Ford Industries but to a modern farm. Here is an industrial unit which is thoroughly adapted to a multitude of uncertainties which are never faced by the factory. The workmen in this unit include not only the farmer, but also his wife and children. These artisans of the soil work are in coordination with God and nature in producing the harvest which feeds our millions of people.

Some of us find God's will and wisdom revealed in the new mechanical inventions which relieve the burden and increase the efficiency of every farm. But Divine handiwork is more evident in that heritage of every farmer by which he almost intuitively understands the science of soil cultivation, planting and harvesting. All of us try to escape from our city confines into the great open places where nature recreates.

We can not tour through the countryside on our vacations without realizing the resourcefulness of God. Here we find every living plant and the cattle "on a thousand hills". Over all of this God has given man dominion, to subdue and utilize it to the best of his ability. The wheat stubble speaks a parable whose lesson is "production for service and not for profit". Truly the harvest field has surrendered its all as a benefactor of man. So it shall do again next harvest, asking for nothing in return except sowing and reaping.

As we tour the countryside after a shower and hear the corn crack with growth under the noonday sun, we should stop to consider God's creative genius. Nature

mysteriously produces a plant which takes oxygen from the air and then combines carbon, iodine, sulphur, phosphorus and other elements of the soil into grain or fruit. With all of this man is endowed. "First the blade and then the ear, then the full corn shall appear."

As your road winds through the countryside you see the farmer operating his harvester and you might hear him whistling a tune of contentment with his labor. This artisan of the soil represents the oldest industry in civilization. He is God's choice workman and the most essential to mankind. Consider the field which he tills. It is a stage upon which he is the lone player. It is a bare canvass upon which he with nature shall paint a picture far lovelier than paint and brush can reproduce. Old winter leaves the field gray and melancholy. The farmer's plow turns it into a sand red or clay yellow. The ingenious farmer sows the seed and slowly nature changes the picture to a solid green. Then, as though our artistic sense were tired of the color, it slowly takes on the golden hue. Soon the reaper will come and prepare the field to be painted again by the harsh forces of the winter season. The grain is in the crib and the harvest song is sung. I do not wonder that the old Hebrews had a great festival called the Feast of the Ingathering. Why do not we Christians have one, too?

In the countryside we find the eternal lessons of God. Through all ages "The Heavens declare the glory of God." We are city dwellers, but these humble farmers turn off their glaring lights and behold "God's Handiwork". The stars teach spiritual lessons of patience,

endurance, certainty, humility and loftiness. If the rural people would learn the lessons of the stars they would lose their individualism and speedily become the most powerful cooperative group in the nation. The lesson of brotherhood is most aptly demonstrated when God makes his rain fall upon the just and the unjust alike. This is the law of love which would readily dissolve all line fence disputes.

Those who dwell in the countryside see the sun break forth from behind an unsmoked horizon and take its place with majesty and solemnity in the blue heavens. From thence it shall radiate light and life to every living plant

and animal that covers the face of the earth. The sun is like a loving father for it is no respecter of persons in blessing mankind. "He cometh forth as a bridegroom from his chamber, who rejoiceth as a strong man to run his race. His going out is from the end of the heaven and his circuit to the ends thereof."

These are the spiritual assets of the countryside. They are the eternal lessons of awe, reverence, hope, faith, holiness, sacrifice and love. Let us never be isolated from the Garden of God. Let us once more be artisans of the soil. Our testimony shall be that of the harvest and our prayer shall be that of the growing corn.

ARDENT FAITH AND BROTHERLY BREADTH

By W. J. Lhamon, Columbia, Missouri.

In the July issue of *The Christian Union Quarterly* there is an appreciation of Bishop Charles Henry Brent by the Rt. Rev. Edward L. Parsons, D.D. The following paragraph is of special interest relative to the union of all Christians in Christ. And most especially it bears on the possible union of such Christians as have a sacramental approach to their faith in Christ and those for whom sacraments as such have little or no appeal. Bishop Brent, it seems, found in his own experience a bridge over that broad chasm.

The Bishop wrote as follows in what the author of the article noted above calls his "Valedictory." "My experience of the last twelve months or more has shown me that the valley of the shadow of death is a highly illumined valley and is more akin to a mountain top which reveals long views and endless vistas than it is to a place of gloom." Here, then, is the paragraph in question;

"There is God incarnate in Jesus Christ. There is the love of God revealed in Jesus Christ. There is Jesus revealed in human life and the church as the Body of Christ. There is the essentially social character of the church if ever the kingdom of God is to be realized among men. Religion is therefore so simple. As Christ summed it up, to love God; to love one's neighbor. And thus it comes to pass that the church of Christ must in ideal be comprehensive, inclusive of all that is genuine in Christian experience. In this valedictory as elsewhere he hints at the change that had come over his thinking from the narrow and exclusive doctrine of his youth to this wide vision; 'Now while I recognize the value to me and to many of the sacramental approach which nothing can ever impair so far as I am concerned, I also recognize that there are those to whom all the world is a sacrament and who depend chiefly, sometimes wholly, on the inner approach and the mystical element in religion; whether or no we stress the sacramental, this inner element is indispensable. And the great church which includes both must come, for as he says in the sermon at Lausanne, 'God calls man to unity.'"

In the same issue of *The Christian Union Quarterly* there is a highly significant article stating with lucidity and great, but not undue, emphasis the "impassable gulf" between the sacramentalist and the non-sacramentalist. Rev. Frederick Lynch, able and widely known, is the writer of this article. One feels as he reads the hopelessness of this gulf. The sacramentalists guard their sacred forms, and to the non-sacramentalists they say, "you shall not pass." The Roman Catholic guards with infallible authority his seven sacraments. A new-born infant cannot be saved without baptism. More than one of our great bodies of Protestant believers have carried over the sacrament of infant baptism, a form in which the

infant can have no conscious part whatever, and which must therefore be purely sacramental and magical. To other Protestant bodies the assumed necessity of infant baptism in order to salvation seems to be a reflection on the justice and mercy of God and the teachings of Jesus. The gulf is wide. To some the Lord's Supper means transubstantiation. To others consubstantiation. To others it is an emblem, or a symbol, or simply a beautiful, emotional memorial. Again the gulf is wide and questions of interpretation are involved. Similarly variant views are held relative to baptism—as to its subject, its mode and its design. These views range all the way from the attitude of authoritative legalism, which makes baptism a saving act and immersion in water the only form of it, to the Quaker's exclusive, inner, spiritual baptism. Holy orders, the Apostolic succession, in the belief of certain churches is necessary to the validation of all else. Without it there can be no real, authoritative Lord's Supper; no valid baptism; no assurance of salvation. The believer, on the other hand, of non-ritualistic, spiritual attitudes joins John Ruskin in the conviction that there can be no ordination under the heavens higher than that of being really, simply one with Christ. If one is a Christian what more can he be? Yet at Lausanne there were Christians under "holy orders" who would not commune with other Christians not accredited by the Apostolic Succession though fully accredited by Jesus Christ!

A serious question arises here. If the various bodies of Protestant believers recognize each the other as Christian spite of their sacramental and ritualistic differences have they not then been placing fictitious values on their respective sacramental differences? By over-valuation sacraments become bars to union. They are placed in our worship and polity where the Master never intended them to be.

Suppose the valuation of forms should be reduced from necessity to expediency in the case of those to whom they have any special values at all. And suppose that those to whom sacraments have no values at all, as in the case of the Quakers, should accept in full fellowship those who do value them as expedients to the spiritual life—would not that help to bridge the wide gulf?

That, if I do not misinterpret him, is the way to unity that opened before Bishop Brent as stated in the following words, quoted once more: "Now while I recognize the value to me and to many of the sacramental approach which nothing can ever impair so far as I am concerned, I also recognize that there are those to whom all the world is a sacrament, and who depend chiefly, and sometimes wholly on the inner approach and the mystical element in religion; whether or no we stress the sacramental, this inner element is indispensable."

IS THE COMMUNITY CHURCH THE ANSWER?

(By a Country Preacher.)

The writer is a Methodist and loyal to his church. Connected with a small rural church, we are face to face with a real battle for existence and while bearing our present load, growth is next to impossible. Our condition is typical of the small Methodist church every where, particularly the rural church. The Methodist church, because of its system of organization, has been the leading church in rural work for years. But, in the past ten years conditions have so changed as to become alarming. The country or rural church was at one time the source from which many of the churches in the centers of population received a large part of their membership. To illustrate, a district superintendent in Nebraska was holding a quarterly conference for a large church in one of the county seat towns of his district. There were twenty official members present. The question was asked, as to how many of the twenty came from rural churches. To the surprise of all present, it was found that eighteen of the twenty officials had started their religious life in the country. This may be an exceptional case, but the fact remains that in every urban church there are many members from the rural churches.

However the rural church has today become a problem. Where it was once triumphant and optimistic it is now discouraged and pessimistic. Why this change? The city pastor will probably tell you it is due to the shifting of population. Or, to the automobile and modern transportation which enables the farmer to get away from his one roomed poorly equipped and poorly manned country church to the up-to-date town or city church. There is just one thing the matter with that argument—there is nothing to it.

The country churches are not complaining about the automobile and good roads, rather they rejoice because of them. But both rural pastors and people, are beginning to realize that the small church is actually being crushed beneath the denominational burdens laid upon them by men thousands of miles removed in person and in sympathy from them. Men who bind upon them burdens grievous to be borne, and will not lighten the burden so much as the weight of their little finger. As one rural pastor expressed it: "The (Denomination) expert has mighty nigh ruined the country church."

The country preacher is frequently referred to by the men who presume to sit in judgment upon him, in such uncomplimentary terms as: "inefficient", "uneducated", "lacking in vision and leadership" and so on to the end of the chapter. But if these "accusers of their brethren," want the facts they can get them. These facts are to be found in the statistics of any conference. We have before us the minutes of a middle west conference, largely rural in its makeup. These statistics show first of all that the station appointments made up of the towns and cities report on the average for the year one baptism for every thirty members. The charges of two or more appointments in the country and small villages report one baptism to every twenty members. If this be inefficiency, give us more of it. There are in this particular conference ten churches of over one thousand members. These ten churches pay a cash pastor's salary of over four thousand dollars each. In the Methodist church the claim of the bishop, district superintendent, and conference claimants (retired preachers) are all based on the amount of the pastor's salary. And the pastor is compelled to see

that they get their pro rata division of all funds raised for "ministerial support." Now let us see how this rule works in favor of the large churches to the crushing out of the small church. It costs these churches of over one thousand members \$3.35 to pay their pastors, 32c to pay their district superintendents, 5c to pay the bishop and 32c to pay the retired preachers. Or a total of \$4.04 a member, certainly not a burden on anyone. Now, mark you that according to government statistics the farmers comprise 23 per cent of the population of this nation, but they receive less than 10 per cent of the national income. With this fact in mind we will dig deeper. This conference reports a membership of 55,819. There was paid in cash for ministerial support: pastors, \$120,931; district superintendents, \$29,165; bishops, \$4,652; retired preachers, \$39,495. Which on a basis of membership was: pastor, \$6.60; district superintendent, 52c; bishop, 8c; conference claimants, 70c. So it appears that the churches of over 1,000 members paid only about one half of the average per capita for the entire conference. But, let's go to the other extreme. In this conference there are 124 charges of less than 300 members. On most of these charges the pastor divides his time among two or more churches. These small charges were able to pay only something like \$1400 cash salaries. But even at that, on a membership basis, it cost them per capita: pastor, \$9.38; district superintendent, 52c; bishop, 12c; conference claimants, \$1.15. Or, about one-third more than the average for the entire conference. Take one particular charge, made up of three country churches, reporting a combined membership of 136. They paid: pastor, \$1600, or \$11.76 per member; district superintendent, \$128, or 94c per member; bishop \$19, or 14c a member; conference claimants, \$136, or \$1.29 a member. For no other reason than the fact that these churches are small they have to pay about three times what the larger churches pay and nearly twice the average for the entire conference.

They were penalized for being at the bottom instead of the top of the list. The farmer is usually loyal to his church. He is not a tight-wad as often pictured, but is willing to do his share. However, he is beginning to awaken to the fact that he is asked to carry more than his share of the load and to demand a square deal. If he cannot get "relief" from the denomination to which he belongs, and desires to be loyal, he may soon be looking for it elsewhere.

It is well that we clean up to go to church; but it is better that we go to church to clean up.

While in the conflict between capital and labor, the sympathies of the preacher are with the under dog; yet there is something more important to his mind than even helping the under dog. His chief concern is to get the dog nature out of both dogs.

Once upon a time every member of the little church in Smithville removed to Jonestown, while every member of the Jonestown church removed to Smithville; and as the members of each group felt too sentimental toward the dear old church back home to send for their church letters, both dear old churches perished.

—John Andrew Holmes,
in Northwestern Christian Advocate.

EDITORIALS

CHAIN FARMING

The chain store and its effect on American life is being studied with much interest and sometimes with much apprehension. Because it has lowered living costs, it seems destined to a larger development. But one notes with regret the passing of the old-time independent merchant who often spent a life-time in a single community.

But the development of chain stores is but of little importance compared with the development of chain farming. The depression of agriculture following the war has resulted in a number of large corporations being forced into farming. It is stated that the Aetna insurance company now owns five thousand farms. There are no sales for these farms at any thing like the value at which the insurance company acquired them. So the corporation is forced to go into farming.

In a sample county, this is the story of what has happened. Banks failed, and farmers went into bankruptcy. The insurance company, finding itself with farms on its hands, proceeded to improve them. Tile was put in. Expensive power machinery was purchased. The whole system in a county is under one boss. The entire resources of the farming organization can be rushed to any spot where there is an emergency. Tractors are loaded on to trucks in order to plow a quarter section in a day or two. Threshing machines have pneumatic tires, and can be rushed here and there as there is need.

It still remains to be seen whether this system of farming with its high-priced experts can produce grain as cheaply as the independent farmers do. The chain farming can command machinery and expert agricultural advice. But independent farming enlists a personal interest and a degree of efficiency hardly to be matched by "hired men."

Should the farm corporation drive out the independent farmers in the next generation, we would have destroyed about the last strong-hold of American democracy. When this republic was founded, it was composed of a population with ninety-seven per cent living in the open country. Nearly every man was his own boss. The wage system was but a small factor in the country's life. The vast extension of industrial plants in America has brought more than half of America under the wage system. Should the farms fall under the factory system, this nation would be a nation of employers and employees rather than a nation of independent but cooperative units as in the beginning.

The effect of this on the political life of the people would be most marked. Wherever industrialism goes, democracy becomes weak. In cities of wage-earners graft and corruption flourish because the vast majority of voters are accustomed to do what they are told. In the factory they obey bosses. What is more natural than that they should obey bosses in their political life?

And on beyond one sees a new aristocracy. It has its roots in financial success, but aristocracies have nearly always been of this sort in the beginning. These aristocrats may be philanthropists in disguise. Or they may be tyrants who seek ever-new extensions of their power over the life of the people. But in any case the resulting social situation is different than it was under the old life of independent cooperative citizens.

As is well known, religion is like a chameleon, it takes on the color of its social back-ground. In a democra-

cy religion tends to become democratic, and in an aristocracy, it is aristocratic. Religion in Spain is solidly Catholic, for Catholicism and aristocracy go together. While religion in the earlier days of America was organized with democratic forms. Even yet the most rapidly growing denominations in America are those with the most democratic organization. But when the day of chain farming is fully ushered in, we shall see the church with the hierarchy dominate the nation. The ordinary laymen will cease to be a ruling influence in the affairs of his church.

Chain farming will bring all the evils of industrialism to the open country. It is well-known that it is impossible for millions of men in America to be actively religious. Many must work every Sunday in the year, and these cannot go to church. Many work long hours and are too much used up to go to church. When chain farming comes we shall have all of these evils and many more.

The independent farmer is something of a poet and a mystic. Even if he does not go to church, his soul responds to the beauty he creates and the life he calls into being. But no hired man ever feels that way about farming. The hired man is likely to rejoice when the threshing-machine breaks down, or when a new shower comes up in a wet season.

It is obvious that the democratic church has a great stake in the turn of events in the open country in the next decade. It is something more than a passing fancy that leads some preachers to take a hand in agricultural development. There are two things which can save farming from industrialization. The church can help with both of these, and find herself blessed by her benefactors.

The first thing to do for the independent farmer is to bring him into touch with the latest knowledge of scientific farming. One may drive across the state of Wisconsin in vacation season and remark that here is a state with poorer soil than some of her sister states, but more real prosperity. The secret is to be found in the contact of the individual farmer in Wisconsin with the ideas that are being developed at the state university. In few states has the university meant so much to the ordinary farmer as in this state. And in states where the farmer never hears from his university, the rural church has a real function in bringing the two forces together. Many a rural preacher could be worth his whole salary to his community if he could introduce ideas of better farming. The independent farmer can never remain a factor in American life unless he secures a knowledge of the latest results of agricultural sciences.

The second thing that independent farmer must learn is cooperation. It is either a voluntary cooperation or industrialism on the farm. Either the farmer must join a cooperative and work with it, or else some day he will be working under a boss. It should not take an American very long to decide which he would rather do.

The genius for cooperation is begotten in religious associations. The well-organized church is the one to teach farmers a much needed lesson of economic organization. The few agricultural industries that are now organized do well. Compare the lot of the orange-growers with that of the wheat growers. The difference does not have to be commented on.

Of course the first and biggest thing the church has to do is to keep alive the personal experience of religion.

But even the sense of the presence of God tends to disappear among a people that are industrially enslaved. So the preacher who holds his first duty is to "win souls" dare not be too indifferent to social movements about him that threaten to engulf his institution and to wreck the work which he is undertaking to do.

THE FRONTIER OF THE AVERAGE CHURCH

Statistics carefully gathered indicate that not over half the children of America are receiving religious instruction of any sort. They are not in Sunday school, nor in Catholic catechetical classes nor in Jewish schools of religious instruction. These millions of religious illiterates of America represent the frontier of American Christianity.

One need not depreciate the value of adult evangelism in order to say that the most important task of religion in America is to bring these millions of children under religious instruction. Some churches will begin their autumn campaign with a community-wide canvass which will seek to enlist every child in a Sunday school.

Some children in the open country are a long way from a Sunday school. There are places where new Sunday schools need to be opened. But more often it is just a matter of a neighborly interest. There is always room for one more in the family flivver. There are city churches who should consider the development of a bus line for children that live beyond the walking distance. A bus is a lot cheaper than a new church. The public school has found it profitable to run busses, and the church will have to wake up to the same method.

But many Sunday schools need to be made a lot better or they would never hold the children. A Sunday school lives for the sake of the children, and not for the sake of any particular religious dogma. Undoubtedly the Bible will always furnish the chief element in its curriculum. But the point of view of the school should be that of assisting the development of young life in the direction of morality and godliness. Perhaps the first thing to do is to improve the school, and then look for the children to fill it afterwards.

MANUFACTURED WET NEWS

But for the religious press, the public would be entirely misled as to the facts of prohibition enforcement. One reads the wildest stories of crimes committed by prohibition officers, and of the sufferings of innocent citizens at the hands of these officers.

The Northwestern Christian Advocate exposes a Chicago Tribune story of an alleged battle in Mitchell, S. D. The American Legion was holding a state meeting at this place when a prohibition officer began searching pockets for liquor. According to the Chicago Tribune this led to a pitched battle. Mitchell is reported to be up in arms against the prohibition officers.

The truth was that the American Legion convention did not resent the efforts of the officers of the law, but rather went on record to establish a provost guard at the next state meeting to see that its own members obey the law. It would be quite opposed to the fundamental principles of the American Legion to seek the nullification of the constitution and the break-down of the law. People in Mitchell when confronted with the Chicago Tribune story could hardly recognize it as something which happened in their town.

This manufacture of news goes on continuously. The

wildest stories are sent out from parts of the United States where it would be hard for any one to check up on the facts. The wet press builds up in the public mind a picture that is totally distorted and untrue to the facts.

When the final story is told on the prohibition laws, the part played by a section of the public press will be quite as disgraceful as that played by a pro-slavery press two generations ago. It is anything to win. But only truth can win.

THE SCHOOL BELL RINGS

Across America the school bells will ring this month following the summer vacation. Little folks that were so eager for vacation to come are now almost as eager to be back in school again. And tired teachers, refreshed by the long summer vacation, are now ready for their tasks again.

What will be the relationship of church and school in this new year? Will it be one of aloofness and isolation, or one of cooperation and understanding? One church we know of has inaugurated the new season with a special service to welcome the new teachers to the community. The minister shares with the teachers at a morning service the message on the welfare of youth. Many churches have special recognition services in honor of the young people that go away to college.

It is important that church and school shall not work at cross purposes in the development of youth. If the village church insists on scientific ideas different from those of the high school, the young people may become either superstitious fossils or reckless iconoclasts. With church and school in accord each in its own sphere, young people love both truth and goodness and find no disturbing disharmony between religion and all good knowledge.

Perhaps the church may find a way to voice the needs of education in the community in a more effective way than the teachers can do. Buildings, equipment and salaries often need a boost. A word from a friendly minister often helps. The school teacher should feel community obligations, and that includes obligations to organized religion in the community. The teacher who does nothing for the community except teach has hardly earned his or her salary.

The preacher does more good when he lures people to the heights than when he whips them away from the depths.

* * * * *

Our fathers learned well how to suffer want; but the supreme lesson our children must be taught is how to bear abundance.

* * * * *

Young people, don't let old folks mislead you into the deadly heresy that to accept the gospel means to deflate your tires, retard your spark, throttle your engine, and throw out your clutch.

ON READING A LAMENT ABOUT DEATH

The rock stands firm:

No waves may pass that hardy boulder,
Although they beat upon it, year on year,
Like pygmies, tearing at a giant's shoulder—
In light foam, frothing.

The rock stands firm:

In vain the churning waves are breaking,
Complaining with an angry restless road;
But see, all misty, in the light breeze shaking,
The radiant rainbow.

—Ferry L. Platt.

SECRETARY'S JOTTINGS

By J. Robert Hargreaves

Since my last letter I have been experiencing vacation time diversions interspersed with some rather interesting and important engagements. The first part of the month I was in northern Wisconsin attending a committee meeting in which we were working on a suggestion which will be made to the Five Year Program Committee looking towards the possible demonstration of the pooling of home missionary funds in a district comprising five northern Wisconsin counties and two counties of upper Michigan. Further work in the line of surveys is now being carried on and a larger group will meet in the third week of September to complete the memorial which is to be presented. A number of church leaders are showing vital interest in this project and feel that the working of the idea would be of great value to the communities in question.

In Minnesota we have been asked to make a study of the church condition of eight different towns and report our findings to the State Council of Churches. In this connection I recently conferred with the people of a rural situation in the southern part of the state and feel that there are phases of the report which may be of interest to several of our readers. Because my findings touch on points which come within the experience of many villages I will take the liberty to embody some of them in these jottings. The village in question has a population of 276 people. It is situated in a good farming community of average sized holdings. Until about ten years ago this center had a Methodist and a Congregational church running as separate units, but holding their services on alternate Sundays. At that time arrangements were entered into to run as one congregation under the leadership of one minister. It has been termed a federated church, but in reality they have, at present, only an associated relationship of the two churches. The identity of each group is still very distinct with no single merging center. The Congregational consciousness is a little more pronounced than the Methodist, which may be accounted for by the fact that one Congregational minister served the place for thirty-five years. Naturally he left a stronger impression than any other pastor.

The present pastor is a Methodist appointee who has been serving the parish in a very commendable manner for the past four years. When this term of service started the congregation was in a somewhat disturbed condition owing to a too strenuous attempt which had been made a year or two previous to change the associated relation into an independent church. The intention back of the effort had doubtless a real basis in the local conditions, but the extremes presented, coupled with the fact that at that time there was not the same provision as now for the maintaining of relation with the work of the parent bodies caused some disquietude.

Realizing the feelings of the people, the pastor adopted a policy which is paradoxical in that it can be commended, and at the same time mildly criticised. We can highly commend his fair minded spirit, but, in this kind of congregation there is always a danger of suggesting the sectarian feeling by a too pronounced care to avoid teaching it. Wherever at all possible, the leader in any form of community church work should, at least, appear to take it for granted that the large majority of the people are looking for the strong points of the component groups and will welcome whatever method of approach will get good results. I give space to this not to criticize a good pastor but rather to indicate how a commendable tendency may be carried to a point of disadvantage. This is a matter which should be watched both by ministers and other church officials. In the community church we will suggest the grace of holy singlemindedness of practicing a full confidence in it—not always an easy thing to do.

Among the church appointments and activities the following call for particular mention:

(a) The Sunday school in this small village has an enrollment of 200 and, in this summer season, an average attendance of 105. This in itself bears witness to the importance and possibilities of the parish.

(b) Throughout the school year the pastor and his wife in cooperation with the public school management, carry on regular week-day religious instruction. Their effort has won the approval of adults and is popular with the children. Though a real school the sessions are looked forward to with eagerness. * * * The same thing could be done in other villages provided they would select their ministers with such tasks in view.

(c) There are two lady's groups, an Aid society, which they call the Community Church Society, and a mission study class. The latter is composed of a group of forty women. On the day of my visit they were preparing for a meeting, and though it is August and threshing time, the program arranged would grace any sized church, and they were anticipating a good attendance.

(d) There is a young people's society which has in its program a practical effort which it would be well for other rural societies to emulate. They have a committee which keeps the property neat. The surroundings of the Congregational building and parsonage look like a well kept park. The Methodist church, which is used for the primary department of the Sunday School and for social affairs, is in good repair and clean, with two flower beds adorning the lawn. The lawn of the rural church can be made the finest kind of a Wayside pulpit. No epigrammatic utterance in the framing of a bulletin board can convey the suggestion of reverence that is carried by a well ordered church property. Such simple tools as a lawn mower, a broom, and a dust cloth, with the occasional addition of a paint brush can be used mightily to the glory of God, while the best of preaching can hardly overcome the absence of the same. I saw three young people running lawn mowers over their church yard, and the click of their machines was as music to my soul. Just one further sentence on this subject: the surroundings seemed to reflect the neatness of the minister and the parsonage, indicating that appearances count for much in the country church.

(e) The benevolence program of this church cannot be viewed with unmixed favor and that because of the number of the outside approach. * * The gifts for Congregational and Methodist missionary work are handled as entirely separate interests according to the budgets handed in from the two denominational headquarters. One group did not seem to know either the amount or the objectives of the other group. Thus by interests which should be gloriously cementing, this people, for the past ten years, have been kept conscious of sectarian cleavage. For such a congregation the superintendents should together arrange a set of projects and hand in the request for money in the form of a single budget and afterwards divide the receipts according to a ratio agreed upon. In such a manner a unity of spirit would be developed and more money raised for Kingdom interests. At the first meeting of the new Joint Committee I presented a letter from the pastor of a similar church asking if some way could not be devised whereby the raising of benevolences would cease to be a continuously divisive influence.

(f) Concerning the general form of the organization it should be understood that ultimate success of the different forms of church unions depends upon the attainment of a single church consciousness, therefore the form of organization should tend to that end. This church should have the converging center trend which belongs to a real federation. There should be a provision for people to join the church as such and to be enrolled according to their past relation, if coming from another denomination. It should not be necessary for a Lutheran or Baptist to become Methodist or Congregational in order to get into the church membership. The present pastor, having felt the handicap, will gladly welcome the suggested modification.

Some of the officials in the state are hoping for a well founded recommendation that this church become fully allied with one or other of the original denominations. The findings are that such an attempt would not be wise, at least at the present time, but if one or other of the denominational headquarters should care to assume the responsibility of acting as a big brother in the affiliated relationship the proposition would probably be welcomed.

A careful study of the work in this small village was a revelation on the importance which should be attached to rural church work. Even a little village with a five or six mile radius of a surrounding community can make a good sized parish and has the possibilities of a large variety of church work, provided it can be carried on from one center. This particular parish, in common with many such places, needs to put forth a little stronger effort to provide local finances. If it will become a little more closely organized, and a little more the church of the whole village, this extra finance may be readily obtained and a larger program may be undertaken. The leaders seem willing to listen to suggestions for enlargement, and it may become an outstanding rural church.

In closing this letter I would call attention, particularly of Iowa readers, to the conference which is to be held with First Federated Church of Des Moines in October. The program is being prepared in association with executive section of the Joint Committee, and will also be related to the Rural Life Conference which will be in session at Ames during the same part of the month. One particular feature of the program will be the consideration in open meeting of three district studies which will be made for the occasion. Prof. Stacey of the Iowa Agricultural College, together with your secretary have set aside the first week of September for the making of these special studies.

Our office will be pleased to answer any inquiry concerning the coming Iowa conference. The secretary, J. P. Johnson, will mail the programs the last part of September, and applications for the same may be sent to his address at Union, Ia. Preparation for other fall conferences are under way in western New York, and in Kansas.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

We are forming a new friendship with the prophet Isaiah. We are not now concerned with the critical study of this important book of the Bible. We are rather on the alert to find the gem verses found in the sixty-six chapters of the book which have a meaning for us in the day in which we are sharing in the life of the world. The book of Isaiah is the work of a master hand and it has a message for all time. Note these words from chapter nine: "The people that walked in darkness have seen a great light." It was a real gift to be able to see the light in a day of dark shadows.

Read each day's assignment and look for the key verse.

Week of September 15: September 15, Isaiah 10:1-4; September 16, Isaiah 10:5-11; September 17, Isaiah 10:12-14; September 18, Isaiah 10:15-19; September 19, Isaiah 10:20-23; September 20, Isaiah 10:24-27; September 21, Isaiah 10:28-34.

Week of September 22: September 22, Isaiah 11:1-5; September 23, Isaiah 11:6-10; September 24, Isaiah 11:11-16; September 25, Isaiah 12:1-6; September 26, Isaiah 13:1-5; September 27, Isaiah 13:6-16; September 28, Isaiah 13:17-22.

Week of September 29: September 29, Isaiah 14:1-11; September 30, Isaiah 14:12-20; October 1, Isaiah 14:21-27; October 2, Isaiah 14:28-32; October 3, Isaiah 15:1-9; October 4, Isaiah 16:1-5; October 5, Isaiah 16:6-14.

Week of October 6: October 6, Isaiah 17:1-11; October 7, Isaiah 17:12-14; October 8, Isaiah 18:1-3; October 9, Isaiah 18:4-7; October 10, Isaiah 19:1-10; October 11, Isaiah 19:11-18; October 12, Isaiah 19:19-25.

SUNDAY SCHOOL LESSONS

September 15—"Teaching the Law of God" Nehemiah 8:1-18

"And the ears of all the people were attentive unto the book of the law." That was a great day for the people just lately returned to the home-land from the land of captivity. The description of the scene is very real, with the people assembled to listen to the law, as it was read by Ezra the scribe, and as it was interpreted to the various groups by his assistants named.

As then, so now, there was and is a real hunger for the law of the Lord. Men need a faith to live by. Man must not live by bread alone. There is something higher than material things. It is the law of the Lord that brings abiding satisfaction when read, studied, and lived.

Ezra had only a part of the Bible which we have. How much greater than our responsibility is, with the clear message of the New Testament, fulfilling all of the promises of the Old Testament.

The people of Ezra's day believed in a religion of joy. Is ours a happy religion? Does it fill each day with peace?

September 22—"Malachi Foretells a New Day"—Malachi 1:1-4:6

Every true prophet has a forward look. Seeing the faults of his time, he always looks forward to a new and brighter day. It was so with Malachi. Malachi is the last book of the Old Testament. It has been called "The Sunset Book."

Pointing out God's goodness and the ingratitude of Israel, Malachi proceeded to present the principles of true religion, among which are these: "Give God your best, keep yourselves pure for God's inspection, give generously for all good causes, furnish a good record for God's book of remembrances, and recognize in Christ the One of whom all the Bible speaks."

Concluding the study of this lesson, the Lutheran Lesson Commentary has these significant words: "The only thing that sustained the hope of the prophets in the midst of the drab and confused days in which they lived was the vision of the coming of the Saviour. They knew no power they possessed could check the evil of the times. God Himself would have to throw His figure across the earth if it were ever to be pure and sweet again. It was this hope that the heart of the remnant cherished. They saw the worse, they believed the better. They held fast to the faith that around the bend of the road stood God."

September 29—"Review: The Significance of the Exile and the Restoration"

For three months we have been studying the life of the Jews in captivity in far away Babylon and the return to the home-land. Prophets, kings, and other leaders have played a large part in this period. Ezekiel and Daniel, Nebuchadnezzar and Cyrus, Nehemiah and Ezra are all well known characters to us now. Around each of these certain important events cluster. Have we grasped their significance? Review all the lessons of the past months and see.

And we must not overlook Zerubbabel, who was the man of the hour to inspire the re-building of the Temple, the institution

which meant so much for the promotion of religion among the people. Sacred institutions have an important mission. "Religion has never been known to survive long apart from institutions. Meeting places, rites, ceremonies, and festivals, in a world like ours, seem essential to the development of faith and the preservation of spiritual interests. That is one reason among others why it is almost impossible for one to live a truly Christian life outside the Church."

Returning to the land of their fathers, the freed Jews could sing, "The loving kindness of Jehovah is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

October 6—"Recognizing Our Debt to Others"—Nehemiah 4:15-23; Mark 12:28-34; Romans 15:1-7; Philippians 2:1-8 Colossians 3:12; 4:1; James 2:14-17.

We take up today a three months' course in the study of "The Social Teachings of the Bible." We have heard a great deal in our 20th century about the "Social Gospel," which is the application of the gospel of Jesus to the life of our time in all of its relationships. Our lessons for this present quarter deal with the various phases of life.

We begin with a recognition of our debt to others. We do not live to ourselves alone. We cannot if we try. Read all of the Bible references of this lesson and see how widespread is our relation to others.

Like the scribe we like to have Jesus' thought on any question. We know that He is a safe guide to follow. He tells us that undivided love for God is the first great commandment. This must be followed by unlimited love toward others. The two are bound together. A life of love is a life of helpfulness to others.

Faith must express itself in life. "The faith that will stand us instead at the last is the faith that is one with love, and works by love. It is only as it finds expression that it is real faith at all."

YOUNG PEOPLE'S TOPICS

September 15—"What Does Our Church Ask of Us?"—Romans 12:1-21.

September 22—"Plans for the Year"—Luke 14:28-35.

September 29—"Christ in Africa"—Acts 8:26-38.

October 6—"Call of Jesus-Come-Follow-Go"—Matthew 11:28; 16:24; 28:19.

LABOR AND PROHIBITION HAVE SAME FOES

By Ernest H. Cherrington, LL. D., Litt. D.

If an organized rich minority should ever be able to create sufficient influence to reverse the Eighteenth Amendment to the Constitution or to secure its virtual nullification in opposition to the clearly expressed will of an overwhelming majority of the American people, then there is no assurance of the continuance of other portions of that fundamental law should these in turn be assailed by a like minority of wealthy men indifferent to all save their own appetites or greed. Such a precedent, if it ever should be established, while fraught with danger to the whole American people, would be especially disastrous to labor and, above all, to organized labor. What profit would it be to the labor unions of this country even if they should secure the following they seek under our democratic government and should secure that constitutional recognition which some of their leaders advocate if a handful of men of great wealth could defeat the majority will?

The opposition to the Eighteenth Amendment today is largely financed by a few wealthy men. Besides the personal gratification from their own consumption of legalized intoxicating beverages should their efforts succeed, there is also a tremendous money prize as the reward for a wet victory. The normal expenditure on intoxicating beverages, now diverted to legitimate business, is not less than \$5,000,000,000 a year, according to Dr. Paul H. Nystrom, professor of marketing, School of Business, Columbia University. The investments of the millionaire wet group in anti-prohibition propaganda are very small compared to the enormous amounts at stake. The diversion of this tremendous total from the usual avenues of retail trade would affect not alone our entire distribution machinery, including department stores, groceries, etc., but would seriously disturb our production rate. The dollar spent for liquor could not be spent for automobiles, radio, furniture, or other items in the long list of American products now consumed in record-breaking totals by the American people. The whole structure of our prosperity would be imperiled. Our greatest economists such as Herbert Hoover, Roger Babson, Henry Ford, Irving Fisher, Henry W. Farnam, B. C. Forbes, Thomas N. Carver, Paul H. Nystrom, Hugh W. Lester—to name

only a few out of many—have emphasized this relation between prohibition and prosperity.

Industry is being mechanized so rapidly that any considerable disturbance of our consumption ratio would most seriously affect our employment problem. As President William Green of the American Federation of Labor pointed out last December at the New Orleans convention of that body, "one of the most important problems affecting labor today is the displacement of workmen by machines and by devices which automatically do the work once done by trained men." A decrease in the consumption ratio in this mass production age would probably throw out of employment more workers than have been jobless at any previous period of our industrial history. If even one-half of the drink bill as estimated by Dr. Nystrom were diverted from the purchase of our factory products to the purchase of intoxicating beverages, the results would be disastrous to the workers of the country. The balance today between production and distribution is so delicate that one cannot face with equanimity the possibility of its being so violently disturbed.

The indifference of a small portion of the wealthier class to these problems of the working group which constitutes, naturally, the majority portion of the American people, is rather cynically displayed by the reversal of their position in regard to possible modes of sale of intoxicating beverages should they succeed in their campaign against national prohibition. Before the Eighteenth Amendment was adopted, apologists for the wealthy distilling and brewing interests, defended the saloon as "the poor man's club." That argument has been forgotten. The saloon is today being assailed by the present wet group as violently as it ever was attacked by the most ardent prohibitionists. Most of the proposals for the return of legalized liquor provide for its sale in large quantities whose price would not seriously affect the wealthy group but which would be greatly in excess of the sums which might be paid over the bar by the worker. These various proposed systems provide means whereby the rich man could fill his cellar with costly wines and liquors, while they hypocritically and as ardently condemn any method of distribution which would put alcoholic beverages within the reach of the worker.

This proposed class legislation—for it seems little less—is on a par with the industrial practice of some of the same group of rich promoters of the anti-prohibition movement in whose factories there is enforced today a form of employer prohibition as drastic as the measures passed by Congress or by any state. If it be true that "you do take my life when you do take the means whereby I live" then the penalties imposed by employer prohibition in the plants of wealthy advocates of a nullified Eighteenth Amendment are far more draconic than the most bone-dry measure ever passed by a legislature.

Labor's share from the receipts of the liquor traffic before prohibition was always very small. If we consider all industries in the United States, we find that for the total of these industries, 54.4 per cent of all expenses was paid in wages. Steam railroads paid 69.1 per cent, malt liquor paid 20 per cent, while distilleries paid only 1.9 per cent of their expenses to labor. No other branch of manufacturing turned over to labor so small a portion of its expenditures.

The number of those engaged in the manufacture of intoxicating liquors was comparatively small. In the last census which covered this data before Prohibition, we find that 613 distilleries employed 6,430 wage earners; that 1419 breweries employed 54,579 wage earners; that 290 wineries employed 1911 wage earners. All of these were not specialists in distilling, brewing or the manufacture of wine, however. Many of those employed by breweries were teamsters, coppersmiths, firemen, carpenters, or members of other trades. The distilleries also employed many who followed occupations that were not necessarily directly related to distilling. When prohibition outlawed the distillery and brewery, it did not throw out of employment at their regular trades any except the maltsters, brewers, or others who were doing specialized work connected with these industries. The teamster, coppersmith, carpenter and other tradesmen speedily found employment elsewhere.

The number of wage earners in proportion to the capital invested was far lower in the liquor trade than in any other branch of industry. Before Prohibition came, 6,615,046 wage earners were employed by the industries of this country. The total capital invested in those industries was \$18,428,270,000 or 359 wage earners for each million dollars invested. The women's clothing trades employed 1189 people for each million dollars invested. Car shops and general railroad repair work employed 1184 for each million dollars of investment. Hosiery and knit goods employed 790, the boot and shoe trades employed 892. Lumber products employed 591 per million dollars invested. The figures for the liquor trades are radically different from these. The distilleries of the country employed 89 men for each one million dollars of investment while the breweries employed only 81 and the wineries 68.

Labor, organized labor especially, of course, but also all labor

generally would probably be the first victim in the economic disaster which would result from breaking down the Prosperity-Prohibition policy which has been pursued by this nation for nearly ten years. In the widespread unemployment which would inevitably result from the consequent disturbance of our consumption-production balance, the probable nullification, repeal or non-enforcement of whatever protective legislation labor so great that even the total loss of all our hard-won labor legislation would be practically insignificant in comparison.

The foes of Prohibition are the real foes of labor and prosperity.

CHURCH CONSOLIDATIONS IN MASSACHUSETTS

The vigorous Massachusetts Federation of Churches, under the efficient leadership of Dr. E. Tallmadge Root, has been able to federate churches in small towns where consolidation would result in a better community service. The account that follows is extracted from a recent bulletin of the Massachusetts organization.

On June 1, multi-denominational churches numbered 54, including 116 denominational "units," viz.: 22 Baptist, 3 Christian, 46 Congregational, 1 Disciples, 25 Methodist, 1 Friends, 1 Independent, 8 Unitarian, 9 Universalist. They appear to have a total membership of 9,500, averaging 176, with "units" averaging 82.

Denominations	Membership	Date of Organization
Ashburnham, Cong. Meth.	212	1919
Ashland, Bapt. Cong. Meth.	328	1918
Ayer, Cong. Meth.	270	1915
Barnstable, Cotuit, Cong. Meth.	78	1923
Barnstable, Hyannis, Cong. Univ.	175	1917
Becket, Bapt. Cong.	65	1924
Bernardston, Cong. Meth.	118	1912
Blackstone, Bapt. Cong.	178	1921
Boston, Neponset, Cong. Meth.	344	1927
Boston, Roxbury, Meth. Univ.	310	1927
Braintree, Univ. Unit.	195	1909
Charlemont, Bapt. Meth. Cong.	203	1914
Charlton, Cong. Univ.	88	1921
Chester, Cong. Meth.	204	1918
Chicopee, Cong. Meth.	337	1923
Conway, Bapt. Cong. Meth.	154	1914
Danvers, Unit. Univ.	240	1919
Edgartown, Bapt. Cong.	115	1925
Enfield, Cong. Meth.	201	1928
Freetown, Assonet, Chris. Cong.	93	1921
Hampden, Bapt. Cong. Meth.	104	1914
Hudson, Bapt. Cong.	217	1918
Huntington, Bapt. Cong.	196	1919
Kingston, Bapt. Cong.	107	1929
Lanesboro, Bapt. Cong. Meth.	61	1918
Leicester, Cong. Unit.	398	1927
Lowell, Cong. Unit.	508	1918
Marshfield, Bapt. Cong. Unit.	69	1928
Middleboro, Bapt. Indep.	60	1921
Millbury, Cong. Meth.	311	1919
New Bedford, Chris. Cong.	943	1929
New Marlboro, Bapt. Cong.	65	1912
Norfolk, Bapt. Cong.	150	1917
North Brookfield, Cong. Meth.	350	1928
Pepperell, Cong. Unit.	155	1919
Rockport, Pigeon Cove, Cong. Univ.	100	1921
Sandwich, Cong. Meth. Unit.	143	1918
Shirley, Cong. Univ.	135	1923
Shutesbury, Bapt. Cong.	44	1911
Somerset, Bapt. Cong. Meth.	144	1912
Southampton, Cong. Meth.	180	1927
Southboro, Cong. Meth.	103	1922
Springfield, Unity, Univ. Unit.	826	1928
Sterling, Bapt. Cong.	148	1918
Sturbridge, Bapt. Cong. Unit.	119	1922
Swampscott, Bapt. Disciples	202	1913
Topsfield, Cong. Meth.	216	1925
Truro, Cong. Meth.	20	1914
Truro, North, Cong. Meth.	13	1889
Wales, Bapt. Meth.	50	1929
Warren, Cong. Meth. Univ.	309	1927
Warwick, Cong. Unit.	50	1921
Westport, Chris. Friends	72	1921
Wilbraham, Cong. Meth.	187	1912

Mergers As a Denominational Church

Berkeley, Cong. Meth. as Cong.	1909
Lowell, Presb. and Unit. Presb. as Presb.	1928
Walpole, Cong. Meth. Unit. as Cong.	1928
Worcester, Covenant Cong. and Coral St. Meth. as Covenant Meth.	1913

SCRAPS OF INFORMATION

During the Lenten season this year, more than ten thousand Easter sunrise services were held under the auspices of the Crusade with Christ's young people's movement.

At the recent meeting of the Lutherans of the world, in Copenhagen, decision was made to hold the next world convention in Chicago, six years hence.

Figures given to the public by Dr. James M. Doran as Commissioner of Prohibition shows that fines, penalties and taxes collected in the enforcement of national prohibition during the nine years since the Eighteenth Amendment became operative are more than double the amount expended by the Government in enforcement.

In 1904 only two states had laws prohibiting employment of children under 14; now 39 states prohibit child labor.

The Scottish national memorial to David Livingstone is now nearing completion. All the squalid tenements have been demolished, and his actual birthplace in Blantyre, with the adjoining houses of Shuttle row, has been transformed from a dirty slum into a suitable museum.

In the Peace Poster and Peace Slogan Contest conducted by the Christian Herald, the peace slogan which won first prize was, "Bury War; War Has Buried Millions."

"Making the world safe for democracy," was the slogan of the World War. A decade later, two-thirds of Europe is under the sway of dictators, and much of the remaining third has occasional spasms of martial law or parliamentary abdications.

President Green of American Federation of Labor, at a recent meeting in Los Angeles, said to his fellow-workers: "If critics will acquaint themselves with the Church they will become converts instead of critics."

The text of the general pact for the renunciation of war may now be secured in attractive blue and red posters, for use in high schools and churches. The large poster, 28 by 44 inches, may be had at 15 cents; the smaller one, 12 by 18 inches, at 10 cents. They may be ordered from the National Council for the Prevention of War, 532 17th street, Washington, D. C.

The President expects ten lawyers to tell him how to make people live up to the law so they won't need any lawyers.—Miami News.

A SUMMER-COMMUNITY HOUSE

By Emily H. Butterfield.

The St. Mary's river which brings the waters of Superior into Huron is in reality a series of rivers, lakes and rapids. In places its entire width is as great as twenty miles, filled with islands of many kinds and sizes. Some are as small as a big stone, others are vast enough to possess flourishing farms and sturdy little villages.

Nestling close to one of these larger islands, named Neebish, is a smaller one, Encampment Island. In formation it is a pile of rocks covered with conifers, birches and a few maples. A mile and a quarter long and possibly a quarter or a half mile wide, it affords many who love the woods and water a haven during the summer months.

Along the eastern shore are perhaps fifty cottages, most of them small unpretentious cabins. They are rudely built of shingles, logs or frame. There is also a plain and simple hotel on the cottage plan with a dozen cabins accommodating four or five each.

There are few who tarry the entire winter on the island. The summer people are folks who enjoy the simple quiet things, who love books and trees and the water and the wind. There is no telephone. A launch is the only transportation facility except as you motor to a nearby island and employ a light keeper to ferry you over. The post office and store are the only public utilities.

One of the colony who spends four or five months of every year on the island, appreciated the need of a common meeting place. She secured a lot at the river's edge where the woods opened toward a pathway. A hedge of cedars lined the shore as a screen. Here she erected a log cabin approximately twenty-four feet by thirty-six.

This cabin is one story with the rafters and beams left exposed and the walls of logs chinked snugly. The gable end is toward the river with two doors opening onto a porch. The porch has a long rail and here lanterns are hung by those who trail through the woods at night or come by boat to the hall. After an evening "gathering," as the colloquial expression is, the lights of lanterns flicker through the forest paths and over the water, guiding the people to their small cabins.

At the opposite end of the hall from the door is a big fireplace built of local stone.

Seats are built of logs along the sides under casement windows. A great table stands in the center of the room and old iron candle holders hang from the ceiling and grace the fireplace shelf. There is a cupboard containing a nucleus of a fiction library and another cupboard contains simple utensils for the refreshments often desired. There is an oil stove for use and a pump is just without the door.

On the walls are pictures, illuminations and water colors of local interest or appropriateness. There are gifts to the community house by artists or painters and designers who tarry at the Encampment Island from time to time. Other gifts have also been made, photographs of men and women who in other days contributed to the happiness and friendliness of the summer colony.

Parties and indoor picnics, roasts and chowders, tea parties and "cozies" are held before the fire. Rainy days the women sometimes gather for a chat before the hearth. Guests to the island are taken to inscribe their names in the register and sometimes in the evening the young people push back the tables and chairs, and lugging in a Victrola, dance merrily. Once each year a children's party is given when all the children, summer visitors as well as those who dwell in the community all the year are entertained.

Sunday evenings during the season, the community gathers for a song service. Old hymns, loved by all races and creeds are offered as praise. The Sundays are rare when the island does not entertain some clergyman who readily responds to an invitation to preach at this community church. If there comes a Sunday when there is no ordained minister to render his services, the gathering becomes an informal meeting of singing or brief inspirational and educational talks by professors or travellers who may be in attendance.

The fireplace, which during the evenings of the week, snaps and sparkles for the indoor roasts and parties, on Sunday is banked with wild flowers. The candles on the shelf seem to glow softly as though they seused the fire place was now an altar. For these services of worship a small reading desk is placed on one end of the long, plank table while chairs are arranged down either side as pews. The room be-

comes a woodland temple of worship where all creeds and sects unite.

First of all, of course, these services serve the people of the summer colony. However, the farmers and Coast Guard men and their families from neighboring islands often join in the worship of these gatherings. For many years there was no church on the larger island, but during the last season or two the "shell" of a comfortable frame church has been erected. Its organization consists of people of all denominations and it is supported by the summer people and by the Catholic residents. When the Catholics are ready to establish their own mission or church, the aid and enthusiasm will be reciprocated.

The community house has many experiences although its life has not been long. Showers and parties for brides as well as a wedding have been held within its walls. Here, too, memorial services for friends of the group as well as for national characters, as President Harding, have been held. In 1929 a "fair" was held, experimental but successful. The hooked rugs, jellies, quilts, fancy work, etc., produced by the women of the main island were assembled in booths. The summer people aided with contributions of various sorts. It is intended that a percentage of the profits shall go to certain needs of the community house itself, a percentage to the Islands community church, and that the women will reserve a percentage.

Mrs. Florence Orrille of Detroit, Mich., who created and maintains the community house, organized likewise a community school for the children of both islands. The only public schools are two rural ones where all grades assemble and where there is no opportunity for handcraft, sewing, nursing, home science, etc. The little Neebish community school gives the children just these types of interest. Last year Mrs. Orrille housed the school in another log cabin in which she and her family had lived for several seasons. This past summer she brought three teachers to help in the work of the school. Perhaps thirty or thirty-five children attended the school each morning.

Late each autumn, the blinds of the community house are closed, the doors locked, the last summer colonist gives a smiling glance at the rugged little building and the Neebish summer community house is closed for the winter.

COMMUNITY CHURCH NEWS

Community and Federated Churches Prosper

The annual directory of the Chicago Church Federation has recently come from the press. It indicates clearly that great churches may be built around the interdenominational principle. Several Chicago churches have more than a thousand members without sounding a denominational shibboleth to get them. Perhaps the largest community church in the area is the Bryn Mawr Community church, with 1350 members. Other churches of over a thousand members are Kenwood Evangelical, Hinsdale Union and Winnetka Community. Churches over five hundred members are Bethany Union, Glencoe Union, Park Ridge Community, St. Paul's Union and perhaps others. Among the new interdenominational churches reported is Stewart Ridge Community church, really a federated church, of Baptist and Congregational elements. It is noteworthy that the approach to certain racial groups must be made upon an interdenominational basis. The Chinese Church of Christ has nearly two decades of honorable history, being supported jointly by several denominations. Of a similar sort is the Japanese Evangelical church. St. Luke's People's church seeks to interest Polish people and is supported jointly by Methodists, Congregationalists and Presbyterians.

Spends Vacation at Estes Park

Arthur A. Heinlein, the hard-working minister of community church, of Walsenburg, Colo., and his wife, spent a part of his vacation at Estes Park. Here they took summer courses of study, combining rest with spiritual uplift.

Branch Building Erected At Longview, Wash.

What shall a community church do when the town grows too large for a single church plant? Organize denominational churches? The leaders of the new lumber city of Longview, Wash., do not believe that this is the way. Community church, of Longview, has a program of erecting branch buildings for Sunday school work in outlying districts. In addition to their one hundred thousand dollar church edifice, they erected this summer a twenty thousand dollar branch. This is the first of several that will be supplied to the city. Efforts to organize denominational churches have met with only the most meager success and none of these are on a permanent footing. The people of Longview believe thoroughly in the non-sectarian idea in religion.

Minister Ranges Widely on Vacation

Clyde McGee, pastor of Bethany Union church, the oldest union church of Chicago, spent part of his vacation in Mexico and the remainder in Michigan. He has a substantial church program which is now housed in an edifice costing \$150,000, which has been completely raised.

Tours the Yellowstone

George L. Chindahl, director of religious education at Park Ridge, Ill., patent attorney on week days, and author of a study manual to prepare young people for church membership, toured the Yellowstone the latter part of August with his

family. Readers of our paper should know out-standing laymen in various churches who are significant to religion. This is one of them.

Minister has a Good Record

Albert C. Schue, pastor of Union church, of Tekonsha, Mich., is spending the month of August visiting relatives in Maryland and Pennsylvania. The church was closed during his absence and neither Sunday school nor church was held. The membership of Union church is now 217, a formidable force in a village. Seventy new members have been received the past two years. A large part of the new membership is composed of young people who have united with the church in a natural way, and pastoral evangelism accounts for the remainder. The church has been thoughtful enough to advance the pastor's salary for the vacation month before he left town. This is an example that other churches might well follow, for a vacation is sometimes an embarrassment to a penniless preacher. This church has a good club of subscribers to The Community Churchman and the pastor cheerfully commends this paper as a real element of strength to his work.

Summer Resort Church has a Program

Oak Bluffs is a community on Martha's Vineyard much esteemed by summer tourists. The Tabernacle community church in this center maintains religious services during the summer at which many distinguished visiting preachers are heard. The place is commended for its wholesome artesian water, its accessibility by good roads, the warmth of the ocean water for bathing and other features. If every summer resort were utilized by religious forces, the summer time might be an asset to religion in America rather than otherwise.

Church has only Basement Structure

Highland Park community church, of St. Paul, Minn., now has only a basement structure for worship which accommodates three hundred people. It is hoped that the church may purchase adjacent property for building operations and for a manse. This coming year it is hoped that the basement structure may be completed and thus become a beautiful church. People not identified with the local church appreciate it so much that they make contribution.


Movement to Consolidate Three Churches

At Pekin, Ill., three churches have standing committees working together on a church consolidation project. It is too early yet to determine whether or not this movement will be a success. However, some of the most prominent people of the community are at work on the project. A meeting will be held early in September at which O. F. Jordan, of Park Ridge, Ill., will explain the method and point of view of community and federated churches.

Colored Churches have a Convention

Colored community churches of the United States and Canada will hold their sixth annual convention at Chatham, Ontario, Sept. 4 to 8. H. Franklin Bray, of Idlewild, Mich., will speak on "How

Can we Best Assist in the Establishment of Other Community Churches?" J. H. Garrison, of Chicago, will speak on "The Place of Young Peoples' Societies in the Church." J. R. Harvey is announced to speak on "The Spirit of the Community Church." Sunday school and Christian Endeavor sessions will be held. Sermons are to be delivered by various members of the convention, indicating that the meet-



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A FAIR QUESTION

We are often asked, "What is Berea trying to do?" That is a fair question, and a welcome one.

First we would say, "Visit Berea and see the answer." It is easily reached by motor via the Dixie Highway, or by train on the main line of the Louisville & Nashville Railroad. Boone Tavern, operated by the College, offers modern accommodations.

To those who cannot come, we value the opportunity to send a copy of our current pamphlet, "The Task, the Workers, and the Enlarging Workshop." This seeks to answer the above question and to give much other information regarding this non-denominational institution which has provided Christian education for tens of thousands of young people from the Southern Mountains. May we send you a copy?

BEREA COLLEGE, Berea, Ky.
William J. Hutchins, D. D., LL. D., Pres.

ing will be devoted to spiritual uplift quite as much as to the practical phases of church work. The convention carries the slogan "Broadly Humanitarian, non-Sectarian, Serving all the People." Reports indicate that the community movement along colored people is a very virile movement.

Helps a Catholic Church to Organize

Atascadero, Cal., has grown until many Catholics in the community now seek to have a local Catholic church. Leon D. Bliss, pastor of Federated church, was present at a meeting of citizens who independent of credal holdings will assist the local Catholics. A financial drive will be supported by the whole town. The speaker at this meeting was former governor Scott C. Bone. Mr. Bone asserted that the ordinary California town of the size of Atascadero should have three churches, Catholic, Christian Science and a united protestant church such as the Federated church is. Eventually the Federated church must seek community support in a building enterprise. Owing to the financial conditions in the community of a few years ago the Community House had its mortgage foreclosed. Federated church now worships in a building it does not own. It is hoped that soon a movement may be started to house the protestants in a church building of their own. Atascadero is a new town relatively, and depends upon agricultural operations for its support.

Ministers Seek Work in Community Churches

At this time of year there is an unusually heavy mail from ministers who seek service in community churches. The letters coming to hand are from men of all the leading denominations. The ministerial supply of community churches is handled by J. R. Hargreaves, 77 W. Washington St., Chicago.

Colorado Church at Work Even in Dog Days

Sargent Community church, near Monte Vista, Col., is already at work looking toward the autumn. The choir is being recruited for the Harvest festival which is a feature every fall. The church services are well attended. The minister, L. J. Tuck, is back from his summer studies in Chicago. He spoke recently before the Monte Vista Rotary Club on "World Peace." This church carries on its work in a consolidated school building.

Hopes to Organize in Alamosa, Cal.

E. C. Fritz, formerly pastor of the Presbyterian church, announces his purpose to organize a non-denominational church in Alamosa, Cal. He has secured literature explaining the community church movement and this literature is being passed around in the community.

Is Both Attorney and Minister

W. A. Cutler, pastor of the Congregational church at Dundee, Mich., and a prominent member of the trustees of the Community Church Workers, is both an attorney and a minister. While his ministerial work comes first, he has been used a great deal recently as an attorney. He declines court-room service, however, for obvious reasons. Mr. Cutler took part of his vacation by attending the summer assembly at Winona Lake where he finds spiritual uplift for his task.

Becomes an Independent Church

In several cases Disciples ministers have led a movement in Indiana looking toward a community organization for religion. One of the most recent to come to our attention is a rural church in the vicinity of Indianapolis. The Fairfax Christian church has ceased to be affiliated with the Disciples of Christ, and is now an independent community church. The minister, F. W. Sumner, has prepared a leaflet for popular distribution which sets forth the principles which are to guide the new movement. These he enumerates as follows:

1. We believe that the teachings of Jesus Christ are so Universal and Democratic that no sect or organization can possibly incorporate them within definite doctrines or dogmas without limitation of meaning and application.

2. We believe His teachings are so Comprehensive that no one age or generation is able to understand or define them all, and that it is audacious for anyone to presume to dictate how any other generation shall interpret and accept them.

3. We believe that spiritual truth is spiritually discerned and that each one can and must understand it only in the light of the development of his own inner consciousness.

4. We believe that denominationalism has blinded men's eyes to the spiritual significance of Christ's teachings and retarded the Kingdom of God by so doing.

5. We believe that no denominational teaching contains the whole truth essential to our well being; that divisions are out of harmony with Christ's teachings; that they are unnecessarily expensive; that they lead to jealousy, hatred and contention; that they mislead the world as to the true nature of Christianity, and that they are bewildering to the seeker after truth and life.

6. We believe that the Undenominational Church finds a finer fellowship through its tolerance and freedom of belief and expression, a greater efficiency through its

unbiased and unprejudiced interpretation of Christ's teaching, and a more perfect fulfillment of Christ's prayer for Unity—not that organic unity secured merely by uniting human organizations, but that unifying Oneness of Spirit with God which Christ experienced and expressed in a life of perfect love, wisdom, peace and power.

7. We believe that we can, as an Undenominational Community Church, more efficiently and effectively champion and promote every movement for human uplift through our enlarged and unrestricted co-operation.

8. We believe that our age of enlightenment and reason, together with the future welfare of the church, demands a more liberal program than offered by denominationalism.

9. We believe the peculiar doctrines

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REV. W. W. JOHNSTONE, D. D.,
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that differentiate denominations are not of sufficient import to warrant special financial outlay and support.

10. We believe that the Undenominational Church is our best avenue of expressing genuine, practical Christianity.

New Pastor at Roscoe, Ill.

The community church at Roscoe, Ill., has called a new pastor, Harold Gamble, who has been a student at the university of Chicago. The young man is at present writing away in Vermont on an important errand. He will return with his bride, and take up quarters in the village parsonage. The church is reported as being in very prosperous condition. It has made a large appeal to young people. One couple who moved away recently has arranged to continue their pledge to the church, believing strongly in the community method of organizing religion. The only fly in the ointment is the continued effort of the Methodist organization outside of Roscoe to maintain work in this village of three hundred. The latter organization is now using eight hundred dollars a year of outside money to maintain their work, it is reported. The community church is soon two years old and contains in its membership not only the former Congregationalists of the village, but also most of the Methodists.

Community Church Reports Large Project

A community church in the vicinity of Hartford, Conn., is reported as working on the most ambitious building project yet launched in America by a community church. As soon as the plans are completed, they will be offered to the public through the medium of The Community Churchman.

Work on Future Program of Church

Park Ridge, Ill., community church has held two meetings of a special committee to consider the question of the future program of the church. The remaining debt on the Community House must be secured, and it is proposed that this shall be combined with a movement for a new church edifice. During the early autumn the committee will hope to complete the program which will be offered to the church for consideration. Two important gifts to the building fund have been made during the past year, contingent on a new church.

IOWA NOTES

The missionary society of Union, Ia., Federated Church held a very successful flower show in the church basement on Friday, August 16. Over seventy bouquets of flowers, raised locally were exhibited. A miscellaneous program was given in the evening, also a special talk on flower raising. The treasury was enriched nearly twenty dollars through the sale of refreshments and flowers.

The secretary of the Iowa Conference of Community Churches is prepared to make recommendations to any church desiring a pastor, as we have several ministers listed who are available for such pastorates. Write J. P. Johnson, Union, Iowa.

First Federated Church, of Des Moines, sponsored a big Community Picnic on Labor Day at State Park. Contests, fishing, and a program of sports were included in the program.

Plans are going forward for the eighth annual conference of Union, Community and Federated churches of Iowa which will be held at the First Federated church, in Des Moines, on Thursday and Friday, October 10 and 11. This conference will be devoted very largely to the needs of the rural and suburban churches of Iowa. Clifton E. Rash, pastor of the host church, and J. R. Hargreaves, executive secretary of the Community Church Workers, are making up the program for the conference. Programs will be sent out to all churches listed, and to those who request them, as soon as they are available.

The past month has been vacation month and thereby a letting up of activities in many of our churches. With the opening of school September 2, church activities will then take on a new lease of life.

It is reported through the daily press that six of the downtown churches in the city of Des Moines are considering the advisability of forming a union church. At least two meetings have been held and committees are working on the project. The move will be watched with interest by those who are interested in the work.

A conference was held in Eldora, Iowa, during the month of August between the president and secretary of the Iowa Conference, and Pres. J. W. Dickman, of Upper Iowa University, Fayette, which may eventually work out to the good of all concerned. This old established school is now an independent Christian college, and is extending the same recognition to community churches and their organization as to any of the regularly established denominations. The school will be represented at the coming annual conference.

—J. P. Johnson.

OHIO NEWS

Richfield Federated church has called E. R. Cochran as pastor, and he began his work July 28. Mr. Cochran comes from Iowa, where his previous pastorates have been in both the Methodist and the Congregational churches.

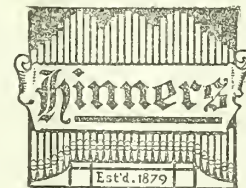
Ralph Auten has been called to commu-

nity church of Kipton, Ohio. He has followed Kenneth C. Buuker. The church at Kipton plans a full summer program of services, and look forward to a larger work this fall. Plans are being made to redecorate the church this fall so that it will be of the best service.

H. M. Hale, pastor of the growing church in Solon, Ohio, finds that the time does not come for a minister to have a vacation. He spends a part of the vacation time in helping the people of his community to adjust their property problem. The federated church of Solon is composed of the Disciples church and the Presbyterian church. Both properties have the reverting clause in the deed, when not used for church purposes. The present plans are to federate the properties, improve the Presbyterian church building so that it will be modern, and use the Disciples church for community purposes. Mr. Hale has had a very hard place to work, but is making headway in laying a real foundation for future work.

Federated church, of Chagrin Falls, has had a good attendance in the Bible school and the church for this summer. Five adults were received into the church on communion Sunday the first of July. Mr. Counts, the pastor, had the pleasure of addressing the annual meeting of the Disciples of Geauga County at Chesterland on a recent Sunday evening.

—Gilbert Counts, Reporter.



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The
**COMMUNITY
CHURCHMAN**

A JOURNAL OF CHRISTIAN UNITY

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ORVIS F. JORDAN - - - EDITOR

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Ministers are urged to send annual reports, church calendars, clippings from town papers, and other materials from which news may be extracted for our church news department.

OUR CHILDREN'S READING

We ought to know about the books our children read. A librarian will help us know what are the best books available. In most schools our children are well-guided. Often we can stimulate the choice of the better books by means of approvals and rewards. We may be disconcerted at the mounting numbers of sensational serials and low level magazines. But we can keep our children from poor literature as we expose them to good literature and as we make wholesome interests more attractive. Don't tell the girl of ten she must not read the serial in the newspaper, or you may make her more sure to read it and teach her to deceive. Ask her not to do so. If a reward will help divert her use it. Perhaps the puzzles and the comic strips do more than all things else to keep the child from reading what is undesirable in the newspaper. The sport pages are wholesome. Older children who have athletic interest will read them. We parents can stimulate such interest. Good children's magazines also protect our children from bad reading.

FAMILY RECREATION

Let us provide and join in home games such as crokonole, parchesi, checkers, pit, dominoes, and flinch, and invite the playmates of our children to join in the games. Let us make our home a welcome place for all our children's friends. When we play with the little children they must not be allowed to win too often. We want them early to accept defeat without sorrow and despair and to win without becoming "cocky". There is no better way to teach sportsmanship than through the family fire-side games.

In April for the first time in the history of the United States, a Negro was admitted to the Bar in the state of Delaware. Louis Lorenzo Redding, is the successful applicant, and he writes to us that "women, Jews and Negroes" were long proscribed by the Delaware bar. Women and Jews broke in some time ago.

* * * * *

Mordecai Wyatt Johnson, first Negro president of Howard University, Washington, D. C., has been awarded the fifteenth Spingarn Medal for 1928 for his successful administration and for his achievement of obtaining legislation by which Howard University becomes a recognized institution of the Government of the United States.

BOOKS ON THE COMMUNITY CHURCH

- (1) Piper, "The Community Church"
160 pages. Just off the press. Paper cover \$1.00
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STARVING PROPHETS

By Orvis F. Jordan.

Hunger was reflected in the gaunt face of a minister as he stood in a union meeting to voice his sentiments on church union. His coat was frayed at the cuffs, his shirt had been mended, but a simple dignity commanded the respect of his hearers. He was willing to resign and clear the field for consolidation. What will become of him? I do not know. Nothing much worse can happen to him than has happened already. I hope he will be the minister of the union church.

In the home of a layman that evening I had learned the story of this minister. A Congregationalist of the old school, his sermons may have been a little over the heads of some of the folks. But even those who could not follow him, respected him. The members of his family had died one by one until now he is a lonely widower of 60. He has been cooking his meals for a year. His salary was only a few hundred dollars, and the payments have not been kept up. "I know that man is hungry," said my host, "but he is too proud to let anybody know."

Why should a Christian minister be hungry in the Corn Belt of Iowa? Not because country people have hard hearts. It is the system. Here is a little town of 300 or 400 population. Three churches have waged a war with one another for half a century. The last Methodist minister there became a nervous wreck. The strain of meeting demands from above for results in a situation where no results were possible ended his career. An Evangelical minister drives in occasionally to preach. I asked him what the difference was between an Evangelical and a Methodist. "Not any," he promptly replied. "They have practically the same creed and the same discipline."

So the only local minister there has been starving. The church money of the town has been given to three janitors, has helped pay three coal bills and three repair bills.

The plight of this man of God opened my eyes to some things going on in America so quietly that busy people have scarcely noticed. For instance here is a shoe maker. He sits all day pegging shoes. That man once was a successful minister. A Bulgarian by birth, he went to a college in London and made ready to preach. His denomination set him to work in a Bulgarian group in this country. He taught English in a night school. Sixty converts to the Protestant faith were gathered in a little church.

Then he began to slip. The children had increased until there were eight. The minister, to save money, lived in a wretched house. His wife became ill with tuberculosis, and died. Now he was both father and mother. On top of these calamities came a notice from the church mission board that they were obtaining a new minister. He no longer would be needed. This denomination had just one Bulgarian church in America.

He might have gone to another denomination, but he was loyal to the one he served. He accepted his retirement, and now he pegs his shoes day by day. But for the denominational system he would be making good Americans out of immigrants; and good Christians out of homeless men who otherwise will become castaways.

Why have more than 100,000 preachers' wives re-

mained silent during the last quarter of a century? They have no labor union, or they would have been on a strike long ago. Many of these women are college graduates. They are the kindly critics of the ministers' sermons. They smooth out the rough places in the Aid society. They sing in the choir and teach in the Sunday school. In more than one little town such a woman is the first lady in the community in brains and culture. But she wears the second hand clothes she gets from the deacon's wife, and worst of all, everybody knows. She patches her children's clothes long after they should be thrown away. And she wastes time in this futile labor that should be given to the community good. It is a bad investment for the churches in a little town to keep the most talented women of the town on unproductive labor. This would not be so if religious competition did not make all the ministers poor.

At a church convention some time ago I met an old college mate. He was a good student. He could read Greek with fluency. We had looked forward to a brilliant career for him. He still is in the rural field, but not giving that conspicuous rural service which is making some men known across the nation. I must tell the truth about him. He has grown decidedly crotchety and narrow-minded. I sat down to talk with him. He had read none of the great religious books published during the last 10 years, a period in which the literature of religion has been more enriched than during any 50 years before in America's history.

"My dear Steifer," said I, "why don't you buy yourself some books?" Something very like moisture came into his eyes as he looked at me. "I'll tell you the truth," he said. "I cannot afford them."

Bitter complaints are voiced in the press of America about the narrowness of ministers. When it is taken into account that up to a few years ago the average ministerial salary in America was \$600 a year, that should tell the story. No fire ever burns without fresh fuel. No brain can do its best without being challenged by other brains. The stomachs of some ministers are starved. That is tragic enough. But more tragic still is it to meet a starved mind which, for lack of contacts with literature, conventions and other stimuli, is now dry and ready to blow away. Here is economic determinism of the most deadly sort. The narrow-minded minister defends denominationalism; and denominationalism with its poverty in material resources makes narrow-mindedness. Both ministers and people are victims of such a system.

The biggest loss in some ways resulting from starving preachers is that of their children. I know a minister who wants one of his boys to stand behind the sacred desk some day. One day he queried Philip: "Wouldn't you like to preach some day, my boy?" "Not after the way I have seen you treated, dad," he promptly replied.

A study of "Who's Who" shows that the great men of America are ministers' sons to an astonishing degree. The tradition that a minister's son is no good is quite contrary to the facts revealed in biographical study. Ministers want to send their sons and daughters to college. Few are able to do so. The full time minister in a coun-

try town thinks he is well paid if he gets a house and \$1,500 a year. It costs \$1,000 to keep a boy in some colleges. Where is there any chance to educate children on such a salary?

And often the church people do not care. There is a retired Methodist minister in a western state. He broke at the age of 50, and never can preach again. His denomination has the most liberal pension system in America. He gets between \$900 and \$1,000 a year. There are five in the family. I started to get up a purse for him for I knew what a salary like that meant. "Why, he is getting along all right," a well-to-do churchman protested. "His wife and children are all working and they have money enough." Money enough to eat and pay rent. But not money enough to educate three beautiful children. This specter hangs over thousands of manses in America. How can the children ever be educated? It will be America's loss if they are not. They might be better ministers than their fathers were, by growing up in the manse.

People wonder at ministers going into business. Here is a man selling oil stock. He is not expert in business. He does not know that his clients will lose. There is an outcry against him when his project goes on the rocks. Here is another man sending out circulars on real estate. Behind him is some clever shark who trades on a minister's name to get his shady proposition across. These men are more than 100 per cent loss. They shake the faith of the whole community in the character of ministers, and the reality of religion. But back of this tragedy

is the underpaid ministry.

The church is the meanest employer of labor in America. She has noble ideals as these have been expressed by the Federal Council of churches. These ideals include not only a living wage, but as large a wage as the industry will afford. The church through the social Service Commission of the Federal Council has openly championed the cause of strikers in coal mines and steel mills. Not one of these striking groups has had as low an average wage as the ministers of America! The church has her righteous testimony on low wages and bad working conditions discounted by her practice in the treatment of her paid workers.

Meanwhile the road out is simple. Hundreds of communities in America have shown the way. From \$2,500 to \$3,000 is being paid in small towns when everybody is together in religion. Here is the way the president of a chamber of commerce of a town of 800 in Illinois summed it up: "We have four Protestant churches that are raising over \$6,000 in this community. If we consolidated our churches, we could pay one minister \$3,000 and a house. We could spend \$500 a year for music and \$500 a year on a recreation program, where we spend nothing on these items now. And we would have five times as much money for missions as our four churches ever had under the old system. Some of our churches have been taking missionary money instead of giving it."

We cannot have a moral, spiritually alert citizenship under physically hungry and mentally starved ministers.

LATHER AND BLADE

By Cliff Titus.

A parable by the well known "Safed the Sage" tells of a man who rose in the morning, took his bath, put on a clean suit of B. V. D.'s and prepared to shave. He obtained hot water and soap and lathered his face and rubbed the lather in with his fingers, and lathered his face yet again. And he smiled and said to himself, "Now will I shave."

And he took out his safety razor and found that he had no blades. And he stood there, not all dressed up and no place to go, but all lathered up, and nothing wherewith to shave.

This parable describes so many situations in life. So many worthy enterprises get all worked up and then lack the ability to carry through. So many individuals get right up to the mark and then lack the will and the push to go over.

Right now the churches are all worked up about Christian unity. Never was there so much talk about it. Never so many resolutions. It seems that there has been plenty of hot water and soap and rubbing in and that there is ample lather. In fact the need of unity is being rubbed in on every side. The question is, will the churches follow through?

Every argument in favor of division has been thoroughly and definitely over-come. Any religion these days which raises its voice in favor of division has more nerve than judgment. In fact there are no arguments for division, such so-called arguments are nothing more than apologies.

The lather is all worked up, now have we the courage to go on and shave? Are we preachers going to be big enough to push this union enterprise even at the risk of our own jobs? Are secretaries and superintendents and bishops going to be big enough to help unity

along even at the risk of losing their own prestige? Are individual Christians who believe in unity going to be big enough and courageous enough to go ahead and make the step toward unity?

Or are we just going on, bound by tradition and fear and other ties that have nothing whatever to do with religious convictions?

One more thing about this man who was all lathered up but could not shave: He went down-stairs and complained of the coffee. And a lot of church leaders are trying to hold on to out-worn denominational systems and then blaming their lack of success on something, or some one, else.

The parable closes: "And thus I prophesy unto men, saying, It is vain that ye work yourselves and your soap into a lather unless ye be prepared to shave. Wherefore, when thou undertakest any grave matter, consider not only whether thou hast hot water, for it is possible to shave with cold, nor whether thou hast soap only, for in an emergency one may shave without soap, but whether thou hast the Keen and Well Tempered and Finely Sharp-ened Blade. Otherwise shalt thou be of those who are well lathered but unshaven. And if thou be of those, see to it thou complain not of the Coffee."

CHOICE

Better a scar to show the arrow came
Than to go through life unscratched by any mark;
Better the ashes eloquent of flame
Than to have the spirit's hearth forever dark.
Better to lose than miss the chance of gain,
Better a broken than a rusted knife!
Better to know love, even as a pain,
Than meeting death, all unaware of life.

—Elinor Lennen.

THE CORNERSTONE OF JESUS' RELIGION

By Rev. Orvis F. Jordan

Traders report that up in the Arctic circle they can often drive good bargains with the Eskimos. A box of gumdrops might buy a bear-skin from some poor hunter who knows nothing about the world's markets. This seems absurd to us. But to a certain extent we all make mistakes about values. Here is a rich old man, who declares that his money was not worth what it cost him. He was so busy making it that he lost the capacity to enjoy the things that it will buy. Or here is a scholar who broke his health to get a doctor's degree. He knows all about the syntax of the Greek language, or has written an exhaustive treatise on grasshoppers. Scholarship is good, but not that good.

This false sense of value enters the religious field too. In Jesus' day, He saw men busy from morning to night with ritual. They did not eat without baptisms of cups, pans and vessels. The ceremonial washing of hands must be added to physical cleansing. Perhaps the man about to dine had touched a dead gnat! If so, he was ceremonially unclean. The man who tithed mint, anise and cummin, vegetables of low value—might afterwards rob widows. A man might give a gift to the temple only to be rid of the care of his aged parents. This false sense of values made much of the religion of Jesus' day unacceptable to the Great Teacher.

And is not just this kind of thing prevalent today? I once knew an every-Sunday attendant at church who had made a lot of money foreclosing mortgages on poor farmers. He had never done a single illegal thing. But he had pursued his legal rights with a skill and ruthlessness that had made a whole community hate him. His profession of religion made many think that religion had but little to do with good-will and the Golden Rule.

I have seen religious people who went around with a chip on the shoulder, always seeking religious debate. For them, a doctrine or a ceremony or a form of religious organization was of greater importance than anything else in Christ's religion. Their debates were often in ill-temper. Had they not failed to find the "big thing" in the religion of the Master?

Not only individuals, but churches, may lose the vision of what Christ's religion is all about. It is not primarily concerned with budgets, or numerical increase of congregations, nor with the multiplication of ecclesiastical machinery. A church may have the enthusiasm of a Kiwanis Club and the social standing of the local country club; it may have money in the bank, and be called "the best church in town"; and yet it may sometimes miss what Jesus called the "greatest thing" in the religion of the Bible, the thing on which rested the law and the prophets.

This big central thing is the practice of the life of love. On this both Jesus and Paul agreed. One might read the Roman letter and be tempted to believe that Paul would say "the greatest thing in all the world is faith." It is a great thing. But he tells us in his great hymn to love, "Now abideth faith, and hope and love; and the greatest of these is love." And John agrees with this idea. He insists that the man who professes to love God but who hates his brother, is a liar. Love must be whole. Worship without good-will to our neighbors is empty mockery.

The life of love Jesus divides into two parts. There is the love of God and the love of our neighbor. In reality, one can not successfully practice either without the

other. But they are convenient ways of thinking of the one mode of life under two aspects.

Every father knows what it would mean to have a selfish and ungrateful son. Here is the boy who is nursed by a fond mother through helpless infancy. He is given a beautiful home and all possible joys of childhood. He is sent away to college, and by reason of superior training, eclipses the career of his father and mother. In his race for wealth and position, the old folks at home are forgotten. Parents suffer under such neglect. But where there is one ease like this, there are a hundred where the Heavenly Father has been forgotten and His altars forsaken. The "love of God" is not so common that we may take it as a matter of course.

Of course, no one can love God without believing that God exists. In a nationally circulated magazine is a strange religious confession of a man who claims that scientific thinking has upset his fundamental beliefs in God, sin and immortality. He gropes his way in spiritual darkness. I mention him and his article only because it seems to me that there are thousands like him. A paralyzing agnosticism has brought an end to childhood's faith, but has not made way for the sturdy conviction of religious maturity.

Some people fear God. They have not found out yet that "perfect love casteth out fear." I shall not say that there is no place in human experience for fear. When one's only feeling toward God is fear, one still lives the jungle religion. There, men and women find evil spirits in bushes and trees and placate them, and some people feel much this way about the Father of our Lord Jesus Christ. It is enough in their thinking to escape His punishments. They have not yet achieved the joy of conscious companionship with Him.

Jesus lived in an age when there was more evil than in our world, perhaps. In those days people actually starved to death. Immorality and gladiatorial shows might be seen from a Roman amphitheater. Race hatred was keener than in our own day. Human slavery, injustice of every kind were in that ancient world. Jesus was able to see beyond the evil of His immediate environment. He found in human society and human life a force, not ourselves, that makes for righteousness. He believed that the heart of the universe is kind. And that heart of the universe was for Him a personal one—our Heavenly Father.

If we are to love God, we must love Him with our minds. I hear much vague talk about worshipping God on the golf grounds or in a forest. It is possible, but not very common, I fear. For thousands of years we have been trying to find God. The choicest souls have testified that they find Him best in worship. I might pray in yonder country club. But it is easier in the church, with the beautiful altar, the sweet-singing choir and the preacher. They all help me on my way to the love of God, and particularly does the preacher help who gives me foundation for my faith in God and content to that faith. The church and its worship helps me to worship God with my mind.

But we must worship Him with our hearts as well. There is a good deal of skepticism about enthusiasm in the world. The cold light of reason has been praised. The warm fire on the heart's altar is neglected by many. To say of any man that he is not emotional is to misunderstand life. Beat the war-drum and see whether there

is not emotion left in the world. Go to a wedding, or to a football game or to the wheat pit. Some psychologists would have us believe that we never act on any belief until we feel it. It is true to all religious history to say that we must worship God with our hearts as well as our minds.

But to love God must mean to love His friends. It means to share His great concern for the souls of all the world. I once knew a woman who boasted that she had only six friends. She wanted me to believe that she was a very exclusive society lady. It was interesting to find out that she began life in a humble station, and that her only claim to such social eminence was the fact that her husband had made some money. I think she was unusual. Most people would not wish to boast that they had only six friends! But most of us do that we do not like. These may be of a different race, or of a different religious denomination, or of a different occupation. Such judgments are very common in a world that has had its heart-love poisoned by war.

Jesus did not leave any doubt as to whom He meant when He spoke of "our neighbor." He told the wonderful story of the Good Samaritan. A man went down from Jerusalem to Jericho and fell among thieves who stripped him and wounded him and left him bleeding and dying. A priest saw him and "passed him by". A moving-picture man asked me once why the priest passed by. He wanted to interpret this man on the screen. Perhaps the priest was hurrying to perform some act of worship. He doubtless would have argued that his ceremonies were of more importance than the saving of an individual, so he "passed by on the other side." The Levite, who helps the priest, could scarcely be expected to do other than follow his superior. Both failed to help a man of their own country and of their own religion. In a pageant of the Good Samaritan that I saw once, the man of Samaria hesitates in the presence of his human duty. The wounded man is the enemy of Samaria. Perhaps he were better dead. He did not worship at the right place, or in the right way. Perhaps such a heretic did not deserve to live. But the Samaritan feels sorry for the Jew. After all, the poor wounded Jew is his brother! He goes to the task of saving his life, spending time and money on one who is a potential enemy. So Jesus taught a quibbling lawyer what He meant when He talked about "our neighbor".

The New Testament religion is clear in its ideals of universal brotherhood. Peter sees the vision of the unclean animals on a sheet. He is told not to call anything unclean that God has cleansed. Neither race, nor previous religious affiliations, nor occupation, nor education should be a barrier to the practice of the neighborly life, of goodwill toward others.

People have often professed to me their utter inability to love some enemy of theirs. They remind me of the misdeeds of this enemy. How can we love one who acts in this fashion? But this does not quite follow. Our children commit misdeeds. We love them even while we discipline them. Our friends commit misdeeds. But we overlook the evil of their lives for the sake of the good. With an enemy, we concentrated our minds on his evil; with a friend, we think exclusively of his good. To know a man is usually to forgive him.

Just think of the various excuses we can reasonably make for people who do unlovely things. There are a lot of people who are physically sick. There are others who, without being insane, have queer twists and turns in their mental make-up. There is the paranoiac, for instance. He is chronically suspicious. Yet he is often a good business man. Even his wife never understands him, for he

has strange ways. But for all that, he may have a core of goodness in him.

The practice of the spirit of good-will will bring sympathy and cooperation into all of our human relationships. It would end the evil of divorce. It would abolish strikes and lock-outs. It would stop war. Is there any good thing that we want in human society which would not come, were the world willing to follow Jesus in the thing which He says is the cornerstone of His religion?

Yet, there are many who find grave difficulties in the way of adopting this attitude of Jesus. We inherit natures that have long shown themselves in selfishness, greed and conflict. Can human nature be made over again? Is it possible to teach a wolf the way of the little child?

If I did not believe that human nature could be made over again, I would never preach another sermon! I have seen it made over again. Jesus told us it must be made over. "Ye must be born again." We need not despair of bringing about such changes in human nature through the practice of the religion of Jesus that our world will be made as different in its spirit as in its material machinery. We ride in automobiles and we fly in the air. That is humanity's protest against the limitations of time and space. One day, in spiritual things we shall ride where once we walked. And in that coming time we shall realize the great transformation implied in Jesus' words when He proclaimed Love to God and to our fellowmen as the greatest thing in the world, the heart of the Gospel and the life of His message.

PERSONAL RELIGION

Ah, this famine of love! How it saddens my soul!

I stand against all learning, all institutions, all governments, all arts, all religions, which reject love. I protest against every so-called church which preaches faith and fails to love. I oppose the politicians who rely on force and know nothing about love.

Through love all things are born again. Love alone is all-powerful. Love creates, rears, leads. Love alone is eternal. Love created the world and love maintains the world. Love is the very essence of God.

If any man desires me to revere him, let him offer me love. To the loving I shall grudge no word of reverent praise. Even if his love be but imperfect, for me it is a revelation and a way leading me toward God.

Where Love is, there is God.

—Toyohiko Kagawa.

THE STATE MEETINGS

A number of states that have never had a state meeting of community church forces will have such meetings this fall. This fellowship will be an enrichment and encouragement to every church worker that attends. Watch carefully for the announcements of these meetings and plan to attend. They will all be open to laymen as well as ministers.

The Community Church Workers will provide any church making a contribution to its work one annual subscription to the paper for each five dollars of contribution. This organization is now recognized as a most valuable agency of home missions activity.

* * * *

Ministers desiring to announce themselves ready for employment may use one inch of space on the wide columns for \$1.75. The same rate is offered to churches seeking a minister.

EDITORIALS

MEDICINE FOR SICK CHURCHES

From all over America comes the complaint that protestant churches are sick. The magazine writers, detecting the discouragement of the people, have undertaken an analysis of the trouble. Such an article as that in October Scribner's on "The Catholic Advantage" is typical of the tone of these articles. The Methodist conference in central Illinois reports a loss of membership of several thousand which impelled Bishop Blake to exhort ministers to give more attention to holding the members they have rather than to rush so frantically after the members they wish to secure.

The symptoms of the sick churches are familiar enough. Church attendance has rapidly declined since the war. Many communities report that not half as many people are going to church on a good Sunday as used to go. In an age when we have more money than is good for us, and more than we know what to do with, thousands of churches report an annual deficit and thousands of churches have been compelled to change from a located ministry to some sort of supply ministry. It is commonly believed that fewer young people are in the churches than formerly. It has grown harder to recruit the working forces of the local churches, particularly in the teaching staff of the Sunday school. One finds many cities with most impressive court houses, school buildings, city halls, lodge halls, club buildings and other public property but with poor church buildings that are out of date and out of repair. It is often asserted by business men that church people do not take their religion very seriously or they would pay their bills more promptly and certainly. Men frequently assert that they do not go to church any more because they do not get anything when they do go to church. These are but a few of the statements that are current with regard to the sick churches of modern times.

Religious leaders have had their own ideas of how to cure a sick church. We have had our big drives for money. With big central funds it has been hoped that the ills of the churches might be cured. But the "gold cure" has not worked. The denominations, most of them, got the money they asked for in connection with the big drives, or most of it. The money is now spent, except as it went into endowment funds. But who feels that money has cured the ills of the church? Peter said "Silver and gold have I none." But he was able to say to the lame man, "Take up thy bed and walk." Through all the ages penniless religious leaders have found ways of getting their work done.

Not indeed that it has hurt anybody to give the money. Many Americans have more money than is good for their souls. It has been a means of grace to them to give, unless in so doing they have deadened their consciences with regard to their business methods. Few of them have given to hurt. But neither with the givers or the recipients has giving proven the sovereign remedy.

The creed tinkers have also had their day. Modernism and fundamentalism have used up a decade of church history in America in credal discussion. The fundamentalist in many denominations has wanted a creed that would exclude the brethren he did not like. And the modernist, reckless of spiritual values, has often played fast and loose with the spiritual heritage of the past, showing but little capacity to think his way through to solid convictions. And each has been contemptuous of the other.

Each has claimed that his way of thinking produces results while those of his brother resulted in failure. But church statistics show no such results. Every effort to prove by membership statistics that one way of thinking builds churches and the contrary way meets with failure is doomed to failure. No twisting of the statistics can produce such results.

With the approach of the Pentecostal celebrations of the coming year, perhaps the churches might well learn something from the church of long ago. A group of tired and disillusioned disciples were meeting the first day of each week following the Great Tragedy. Their leader was dead, they thought. They had been divided, selfish, carnally minded and ambitious in the things of this world. But a holy memory held them together.

On Pentecost, they were all together in one place. They forgot the quarrels along the road-side as to who should be greatest in the kingdom of heaven. Judas Iscariot was dead, and his money bags were forgotten. John and James no longer conspired to sit on the right hand and on the left hand of Jesus in his kingdom. Peter no longer boasted a primacy in loyalty. He was too painfully conscious of his failure. Humility, poverty and unselfishness had made way for a great new spirit that was to fall upon the group.

In the quiet fellowship of the upper room they had found new convictions to replace old ones. They now saw that the kingdom was not of this age. It was not a matter of earthly governments, of politics and of worldly ambitions. The interpretation of the Messiahship of Jesus must undergo a complete revision. They knew now that although their great Teacher had been spiritual, they had entirely misunderstood his meaning on many matters.

Most of all, they saw that they had never known him. They had walked with him, listened to him and sometimes obeyed him but they had never seen into his heart. In the upper room they found at last a new conception of a living Lord. He was not dead, but living. This they tried to fit into their maze of old testament prophecies to which always before they had given another meaning. But the new perception of the living leader changed entirely the temper of that group from that of sad memory to impelling purpose.

With these spiritual changes came enthusiasm, in the deeper religious sense of that great word. Enthusiasm, in its etymology, means, God in us. From henceforth they were to feel themselves the agents of a power greater than themselves. So long as the church was theirs alone, it was little more than a social club. But when the church was directed by God it was no club. It was a divine agency through which a great work was to be done in the world. And this was the giving of the Spirit. These men and women began on Pentecost a career that involved toils, sacrifices, sufferings and martyrdom, but they were ready for it all. They had found God in the soul.

And this Spirit-filled people spoke to every man according to his need. Their religion was no longer esoteric. They wanted to share it with everybody. They found ways to interpret it to every sort of man. Just as Paul found an approach to the philosophers on Mars hill as well as to the immoral and sordid people of Corinth, so in some measure did every witness for the new religion.

And this Pentecostal experience should suggest to the

church of today just what is the medicine for sick churches. We shall find no spiritual health unless first of all we are able to fellowship one another around a common altar. Division is deadly to the spiritual life of the church. Clubs are exclusive, but a church must be inclusive.

If there is need for us to find new convictions, or to deepen the spiritual meaning of the old ones, we must be willing to do that. That means no flippant playing with holy things. Nor does it permit any stubborn defense of anything because it is old. But only that we should come closer to the heart of spiritual reality. This is no toying with academic questions.

Too little does the church of today speak for God. It is conscious of speaking for itself. It has sought to substitute excitement for enthusiasm. They are not the same. The modern church must find the Spirit of God some other way than through mob psychology. It must find God before there will be crowds and souls swayed by the gospel.

A school that does not educate, or a factory that does not produce, are justly despised by all men. A church that offers only statistics as evidence to its right to live meets the just scorn of spiritually earnest people everywhere. The plain truth is that the sick church today needs more religion. This religion must manifest itself in humility, in spiritual fellowship, in helpful service and in daily fellowship with God before it may hope to win the world.

THE BREAK DOWN OF DEMOCRACY

The world war was fought to make the world safe for democracy. At least we believed so here in America. But today there is less democracy in the world than for many a decade. The oligarchy of sovietism rules in Russia and the autocracy of Fascism in Italy. In America decay and corruption of democratic institutions startles every frank observer.

During the war we taught thousands of men the arts of political corruption. A man bought up a lumber yard and proceeded to sell his product to the government at a fancy price. Learning how easy it is to get money at the public trough this kind of man has been busy ever since in corrupt practice. He has silenced his neighbors by handing them little slices of his corrupt gains. The man who was poor fifteen years ago and is now a millionaire after a decade or so in political office excites the cynicism of vast numbers of citizens.

In our democracy today public men play fast and loose with truth. They know the changing passions of the mob. They are good Klansmen when this is popular, without impairing their standing with the Knights of Columbus. When an American mayor can be elected by the votes of Catholics, Klansmen and negroes and then proceed to rob all of them, one sees the possibilities of skillful demagoguery.

And for the cleansing of our democracy we are offered ritual, colorful processions with bands playing, and speeches that sound the old American shibboleths. Conventions are held by patriotic organizations to defend the government against pacifists and radicals, and these very conventions become drunken orgies, in violation of our laws.

It cannot last of course. Taxes are being increased enormously by corrupt politics. Lawlessness makes uncertain the holding of the fruits of honest toil. And the hour is at hand for the coming of true democratic conviction in America. We have been living in a bad dream. It is time to wake up.

A NEW BRAND OF CHRISTIAN UNITY

The question is asked sometimes as to the reason for the failure of community churches. First of all, not very many of them fail. But when they do, a large part of the failure is due to outside interference.

The Christian Standard, a publication circulating among ultra-conservative Disciples, carries in its September 21 issue a story of a visit of Mr. R. A. Long to his celebrated lumber city, Longview, Wash. This city has a large and prosperous community church under the pastoral care of E. H. Gebert. Mr. Long has on occasion made contribution to its funds. He is represented in the Christian Standard as having visited the church, and, because the church allowed its pedo-baptist families the privilege of christening their children, seeking a little group of worshippers in a house. Here "the true gospel way" was practiced by a handful of Disciples conservatives.

It may well be doubted that Mr. Long has done anything at all like the story in the Christian Standard, for this paper brands its own story as "gossip". But it is just such a process that has in other communities broken down a community church. A rich outsider offers a big money bonus to maintain competitive work. He can always find a denominationally minded preacher to take his money.

But in Longview, the vast majority of Disciples know that unity means that they must be tolerant as well as other folks. And Disciples of this spirit are useful workers in the local community church. The community church does not insist on christening Disciples babies. But it does recognize the protestant right of the private interpretation of scripture and religious duty.

But by some strange kind of reasoning the Christian Standard would regard the defeat of the community church at Longview as "Christian unity". It is said by a cynic that the human reason was given in order that a man might find an excuse for the thing that he wanted to do.

JUST SUPPOSE

Just suppose there were no such paper as the Community Churchman which has carried on now for more than eight years under great difficulties. There would be no common mind in the community church movement. There would be no common knowledge of where the churches are and who are the ministers. Each community would be compelled to work out its problems all over again. Ministers would not know how to make exchanges nor churches where the successful men are. We have never yet found any one who does not say there must be a paper for the community church movement.

But there are plenty of people who want the paper to stay in the mail who have yet to raise one little finger in its aid. It has not been brought home to them as a duty. We are coming into a season when most journals get their subscriptions. The Community Churchman wants a place in the hearts of its readers, and in their program of service. If every reader would bring us one new reader this fall, we might improve the paper and make it a much greater influence for good.

Bundles of sample copies of The Community Churchman will be sent for distribution in churches where we have the promise that some reasonable effort will be made to secure new subscribers. The attention of our readers is called to our club rate of 75 cents per year for churches ordering five or more copies at one time, either in bundles or to separate addresses.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor -St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

The prophecy of Isaiah is a book of sunshine and shadows. No matter how dark a picture the prophet paints, brightness follows. Read again chapter twelve and see how true this is.

It is well to follow the Bible readings as outlined with the use of a Bible dictionary, either as a separate volume, or the one found in the back of many Bibles. In this way new light will be thrown on the people and places mentioned.

Here are the chapters outlined for the days of the coming weeks:

Week of October 13: October 13, Isaiah 20; October 14, Isaiah 21:1-9; October 15, Isaiah 21:10-17; October 16, Isaiah 22:1-14; October 17, Isaiah 22:15-25; October 18, Isaiah 23:1-7; October 19, Isaiah 23:8-18.

Week of October 20: October 20, Isaiah 24:1-13; October 21, Isaiah 24:14-23; October 22, Isaiah 25:1-8; October 23, Isaiah 25:9-12; October 24, Isaiah 26:1-7; October 25, Isaiah 26:8-15; October 26, Isaiah 26:16-21.

Week of October 27: October 27, Isaiah 27:1-6; October 28, Isaiah 27:7-13; October 29, Isaiah 28:1-10; October 30, Isaiah 28:11-22; October 31, Isaiah 28:23-29; November 1, Isaiah 29:1-8; November 2, Isaiah 29:9-24.

Week of November 3: November 3, Isaiah 30:1-7; November 4, Isaiah 30:8-17; November 5, Isaiah 30:18-26; November 6, Isaiah 30:27-33; November 7, Isaiah 31:1-9; November 8, Isaiah 32:1-8; November 9, Isaiah 32:9-20.

Week of November 10: November 10, Isaiah 33:1-12; November 11, Isaiah 33:13-24; November 12, Isaiah 34:1-17; November 13, Isaiah 35:1-10; November 14, Isaiah 36:1-10; November 15, Isaiah 36:11-20; November 16, Isaiah 36:21-22.

SUNDAY SCHOOL LESSONS

October 13—"Keeping Fit for the Sake of Others"—Daniel 1:8-20; I Cor. 9:19-27; I Tim. 4:7-12; II Tim. 2:1-5.

Our usefulness in life depends upon our all around fitness. To be able to do a work rightly requires that we be qualified to do it. Habits and practices that sap away one's strength are to be avoided. Keeping fit is not only necessary for ourselves, but also for others. We owe certain obligations to the society of which we are a part. We cannot live unto ourselves.

Temperate living made Daniel and his companions fit for their work. This was proved by a ten days' test. Standing by their convictions, they took care of their bodies, with a religious thought governing them.

Personal liberty is a boasted possession of many today. But true personal liberty takes into consideration the rights of others. We must be willing to lose ourselves in the welfare of society. For only service is true greatness.

The body, therefore, as the temporary dwelling place of the soul, must be kept clean, and pure, and strong, if you are to rightfully fulfil your mission in the world.

Do you so live that you can stand the test as Daniel and his companions did?

October 20—"Useful Work a Christian Duty"—Genesis 2:15; Exodus 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; II Thessalonians 3:6-12; Ephesians 4:28.

Work is a divine appointment and a divine command. "And Jehovah God took the man and put him into the Garden of Eden to dress it and to keep it. . . . Six days shalt thou labor and do all thy work." True it is that "Heaven is blest with perfect rest, but the blessing of earth is toil."

It is our happy privilege to work. The only way to real success is work. Genius consists, in large measure, of toiling terribly. To work is to make a life.

Work in the machine age in which we live has created problems. There is great danger that the worker may be lost in mass production in our large factories. In the process of production, there is grave danger of becoming more interested in producing things than in producing good men and good women.

Nehemiah was a great worker, the leader of the movement to rebuild the walls of Jerusalem. He could not be lured aside to quarrel with the enemies of the movement. Keep busy at your work, and you will not be turned aside.

The choice of a life work is one of the most serious steps to take in life. This ought to be done carefully and thoughtfully and prayerfully. For "to follow Jesus sincerely we must have something worthwhile to do."

October 27—"The Christian View of Recreation"—Jeremiah 31:12, 13; Zechariah 8:5; Matthew 11:16-19; Mark 2:18-28, 6:30-32; John 2:1-11.

Christianity is a religion of joy. It has no place for gloom. No matter how sad the day, there is always joy ahead sometime and somewhere.

In this experience of joy, recreation has a large part. Life is composed of more than the daily grind, necessary as that is. Each day ought to have its period for recreation which has as its purpose re-creation of body, mind and soul. God has created us with the capacity for pleasure. There are certain kinds of pleasure that are not Christian. There are other kinds that are on the border-line. And there are still other kinds that are positively Christian. Every Christian will do well to carefully select his recreational activities, to see that they are wholesome, helpful, and beyond reproach.

God wants us to enjoy life. He made the whole world wonderful and beautiful for the enjoyment of man. The world has many things for us to enjoy.

"A joyful happy religion makes a strong appeal to the world." The person who radiates love and joy will make new friends for Jesus. Very true are the words of Jesus: "I am come that they might have life, and that they might have it more abundantly."

November 3—"Respect for Rightful Authority"—Mark 12:13-17; Romans 13:1-14; I Peter 2:13-17.

It has been well stated that the goal of this lesson is "To teach the privileges, liberties and obligations which men and women as Christians owe to the government through which they enjoy their citizenship." Jesus clearly taught respectful obedience to the authority of the state. St. Paul taught the same. The Christian today, true to his religion, believes in obeying the law of the land.

Government is for the good of the people of the nation. It stands for law and order. It protests its citizens. It serves them in numerous ways. It calls for the cooperation of all its citizens to rightfully function.

It has been well written: "When professing Christians walk in the ways of practical Christianity and let their light shine as an example and an argument, they will do much to make government stable and confirm the authority which they themselves will never feel, except as a beneficent blessing and help. Those are the greatest stars that give the greatest light. Men will account them the greatest Christians who give the greatest light by their loyal gospel practice, in holiness toward God and righteousness toward men."

November 10—"World Peace"—Isaiah 2:2-4; 11:6-10; 19:23-25; Acts 17:22-28; Ephesians 4:4-6, 13-19; John 4:20-21.

This is a day of World Peace. The Peace Pact, the World Court, the League of Nations, Disarmament Conferences, all have as their aim the peace of the world.

Back of all these movements is the Kingdom of God on earth, which is promoted by the Church. A right knowledge of the Lord, the love and fear of God, all tend in the direction of peace. The world must be made to know God and to live according to His precepts, both nations and individuals, before there can be a lasting peace. Jesus foretold the time when the kingdoms of this earth shall become the Kingdom of God.

The brotherhood of man is one of the clear teachings of the Christian Church. The brotherhood of the nations is a dream that is becoming slowly realized. It is the duty of all Christians to help spread the gospel of peace. Pray and work for the coming of that time foreseen by the prophet when he wrote: "For the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

YOUNG PEOPLE'S TOPICS

October 13—"Jesus Teaching Us to Pray"—Matt. 6:5-13.

October 20—"How to be Useful"—Colossians 3:12-17.

October 27—"Annual Life Service Day".

November 3—"Making My Body a Fit Temple for God"—I Corinthians 3:16, 17; 6:19, 20.

November 10—"Uprooting the Causes of War"—James 3:13-18.

By a vote of 248 to 86, the House of Representatives has passed a joint resolution already passed by the Senate, providing for the purchase of a site costing \$200,000 by the government to be used for a memorial building "as a tribute to the Negro's contribution to the achievements of America." A sum of \$600,000 to erect the structure is to be raised by popular subscription.

SECRETARY'S JOTTINGS

By J. R. Hargreaves.

There is a tension in the rural districts as regards church conditions. It is voiced in the common expression, "Things cannot go on this way; something must be done". To such a statement we would like to make the simple answer, "If something must be done, then why not do it now?" Why allow the decline to go on until there is no possibility of a continuity of the present lines of effort? In the past few weeks I have been studying the church conditions in several towns with a view to some possible adjustment. In two or three places I have found the more enduring church, a sort of patiently, and almost hopefully waiting for its main competitor to give up, thinking, that by such demise, its own position would be strengthened. Such hope finds little basis in experience. Only a small fraction of the remnant of a dying church will seek a home with its seemingly more fortunate neighbor, especially when it is known that there has been such expectation.

Our experience teaches us that in a majority of villages, if there is to be practical continuance of organized protestantism, consolidation is necessary. It also teaches us that, in the matter of adjustment, the rights and feelings of an organization should not be valued by its size. The process of federation rather than absorption ever more strongly asserts itself. The following sentences from the Christian Century of September eighteen, can be appreciated: "To make the maintenance of a denominational balance of power in a given area the primary objective is to court failure in the accomplishment of those purposes for which churches really exist. The plan of trading churches, that is, deciding that village A is to have a Methodist church and village B a Congregational church in consideration of the fact that the Methodist missionary authorities have agreed to withdraw from village B and the Congregationalists from village A—is the wrong approach to the problem of adjusting local conflicts and competitions. To treat churches thus as pawns in a game of ecclesiastical chess is to reverse all the values and to provoke revolt either from denominational control or from organized religion altogether. "Whether or not denominational distinctive principles, and affections arising out of long association, have been over-emphasized, they have become points of sacred value in the minds of people and must be treated as such. In the past there has been persistent endeavor to engender these values, therefore they must be taken into consideration in all matters of adjustment."

In the experiences of the past few weeks I have been impressed by, what might be termed the attitudes taken or accepted by Christian leaders and officials, on the one hand, and by members of rural churches on the other. In the realm of officials and boards we seem to be thinking and talking in the terms of the financial waste and social cleavage arising from denominational overlapping and rivalry, and pausing there. If we could go through village after village, if together we could view things as they are, we would begin to think in the constructive terms of the religious needs of men's souls and of children's growing lives. The convenience element, the social element, the economic question, and the general easy criticism of the present status would, in the light of startling facts, give way to engrossing consideration of how to spread a true evangel and maintain an attention-demanding ministry. This is no time for even further agitation on the question of unity. The majority of people are convinced on that point. Talk about the need of cooperation is beginning to irritate. What we need is just plain practice of it in an out-and-out endeavor to satisfy the God-hunger in people's lives. A study in one town led to the earnest suggestion that two superintendents involved visit the place together and give living expression of their unselfish mutual interest. In most villages the thing needed stands out with startling prominence. They need a religious organization of such proportions as can be seen, and of a spirit and power which will demand serious attention, which will attract rather than repel.

In the above connection, I think we are warranted in saying that our spiritual mission and responsibility is more and more demanding attention and that methods, machinery, and prerogatives are steadily drifting into their proper subordinate position in the minds of church officials. Now if our rural church members would just change their points of emphasis a little. If they would cease clouding the mind by questions about what some superintendents may say or do, or about some possible difficulty which might arise in property adjustments, or how they could get a minister, and start worrying about the religious needs of their boys and girls, the lethargy from viewing imaginary obstacles might give place to an awakened concern which would soon find the way out, and, in doing so, would discover that their fears were not well founded. When they come to take a courageous look at the realities of their situation and rise to a determination to meet

their responsibilities, they will find many superintendents and secretaries sympathetic rather than opposed. They will find church building societies desirous to assist in every reasonable way in the adjustment of property questions. (To the assertions of the two preceding sentences there will be exceptions, but the exceptions will become fewer and fewer as local determination becomes manifest). Finally, when the village or country district is ready to give a minister a real chance, when they can call him to the service of a community rather than to the perpetuation of the interests of, what is looked upon as a private corporation, they will find little difficulty in locating a real prophet of God and a wise and devoted leader of men: indeed several who are now seemingly failing, given a community opportunity, would rise to a new magnificence. While I have been writing this letter a man of national repute has called and announced himself open for a community service.

To bring the actual needs and opportunities in town and country parishes to the direct attention of those who are practically interested, the preparations for four regional conferences are now definitely under weight and a fifth is in the initial stages. There will be a meeting with the First Federated Church of Des Moines, under the auspices of the Joint Committee and of the Community Church Workers of the Iowa region, on October 10 and 11. The Western New York Conference, under similar auspices, will be held on November 7 and 8 with the Oak Grove Church, of Buffalo. In northern Wisconsin there will be a one day session at Rhinelander, the date to be settled on. The Kansas committee is meeting today to arrange for a Kansas conference. If our readers in these several districts wish further details I will be glad to furnish them. A prominent feature in the Iowa, Western New York, and Wisconsin conferences will be a presentation of the findings of first hand studies of several typical conditions in the areas where the meetings are held, and we are expecting to introduce a like element in Kansas. There will probably be another issue of the paper before the Wisconsin and Kansas meetings and more details can be given.

The last of this month I will go to New York to attend the second session of the Joint Committee of the Home Missions Council, the Federal Council, and the Community Church Workers, and also a meeting of the Five Year Program Committee. The points of interest in these meetings will be shared with you in my next letter. I may also be able to give a message or greeting from the Executive Committee of the Board, which is to meet in the near future.

The ministers and interested readers of The Community Churchman will now be getting into the full swing of the season's church work and problems. May I wish you one and all a successful year in your constructive work and a happy solution of the several problems which are demanding your consideration and, in some cases, disturbing the smoothness of your work.

60,000 CHURCHES "DEAD"

Sixty thousand of the 200,000 protestant churches are "dead." Within a year they gained no new membership. Perhaps 40,000 more gained one or two new members, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick L. Collins, writing in Woman's Home Companion.

"Shall we bury these dead churches?" he asks, quoting figures furnished by the Men's Church League to show the sterility of so many institutions. His answer is that they should be buried; that Christianity owes them a debt for past services and that the debt could be discharged by giving them a Christian burial, not only for their own benefit but for the benefit of the remaining churches.

Declaring that rehabilitation of the churches should not have failed in past years because of the lack of finances, Collins points out that the church has more money than Henry Ford or John D. Rockefeller, United States Steel or General Motors. Last year, he says, it collected and spent in America alone, \$600,000,000, most of which was wasted on the dead churches.

Failure of the churches to show gains in membership are laid to the development of other forms of public gatherings which do away in a measure with the necessity of gathering at a community church for neighborly activities. The motion picture, the automobile, the radio, increased school activities, new subjects taught, all put a great strain upon the church. Owen D. Young, churchman as well as financier, points out that "it does no good for the church to wish that the radio and the automobile were not here. They are here. They will stay here and new and other things will come. Every new advance disintegrates the old order and only those institutions survive which can adapt themselves to new conditions. Facts are facts and we must take account of them."

The existence of the tired business man, the article adds, with his passion for golf, is another accepted factor in church diminution. But almost as important is the tired business woman. There are nearly ten million of her now; nearly a million and a

half between forty-five and sixty-five; more than two hundred thousand over sixty-five. Those women come from what was once the bulwark of the Sunday congregation. Now they have little time for church going on their one day off.

The Men's Christian League declared that it has been misled for some time by the glowing reports of growth in all churches. They discovered, however, that instead of the 1,115,000 gains for 1928, the figures heretofore have represented births into families inactive connected with the church and of persons who moved from one community to another, being enrolled again and again without being stricken from the rolls of the original church. In short, the poll proved to be entirely inaccurate and the League continuing its work, found thirty-two of the churches actually sterile.

Setting about to remedy the situation, the League proposes to put its members, as individuals and as Sunday School classes, to work building up genuine fresh membership. The plan, says Collius, has been shown practical if it can be financed, and there is no excuse for lack of money, in view of what the churches collect and spend, if dead churches are weeded out and the wasted funds concentrated upon those which are alive and thriving. "Parishes which have within them the possibilities of resurrection will live again. There will be no loss of power or momentum, no diminution of opportunity for religious work," he concludes.

STANLEY JONES' FAREWELL MESSAGE TO AMERICA

"The world's pain and need gets us for a moment, then the old life reasserts itself and we sink into its sway. We can spend on ourselves in a way that is appalling.

"We are willing to take any amount of Christian truth provided it leaves the essential self alone. And all the time a cross stands at the center of our Gospel

"If these vast material resources which have fallen into our hands can have back of them a Christian passion, they can be lifted from the sordid to the sacred; but if Christianity, the only thing that I see holding back this vast upheaving selfishness, grows weak and partakes of Main Street mentality and outlook, then we are doomed, and the monument that Carlyle suggested might be put up to his age, might be reared to ours with this inscription upon it, 'Soul dead, stomach well—alive!'

"But I must not leave the impression that this is the only alternative. I have seen too much of real Christianity, of taking the way of Christ seriously, of launching out upon his mind on the part of so many that I believe the future may be different as we get over this first flush of material advance and turn it no longer to merely personal gratification, but to world redemption. In that lies the only hope of the world and of ourselves. For it is still true of individuals and social groups and nations that he that saveth his life in selfishness shall lose it, but he that loseth it shall find it."—The Christian Herald.

STORING UP TRIPLE RESERVES

Success Is Secured by Developing Financial, Physical and Spiritual Reserves

"It is not the amount a man earns that counts, but what he saves and invests in a constructive way. It is not the amount a man eats that counts, but rather what he eats, how he eats, and how the energy produced is conserved. It is not what a man professes that counts, but rather whether he gets real satisfaction from his faith, his family, his recreations, and his other interests.

Men are made or broken by emergencies. Whether or not we shall be equal to the emergencies ahead of us depends upon our reserves. The best and surest way to acquire true success is to build up these reserves.

The goal of life—happiness or peace—cannot be reached by any one simple or direct method. It can be attained only through combining a variety of reserves in the right proportions.

A well-balanced man cannot ignore any one side of life but must face and develop the financial as well as the physical, the spiritual as well as the intellectual. All three have their uses as well as abuses."

The above are quotations from the Preface and Introduction to the new book (published March 5) by the great statistician, Roger W. Babson, entitled, "Storing Up Triple Reserves." We quote further from the Introduction as to the purpose of the book as follows: "I have endeavored to touch upon a great variety of subjects, apparently unrelated, but all making up life for the average man. In fact, the book would not be itself well balanced except for such treatment.

I suppose we are all most inconsistent regarding our financial affairs. We would not think of stealing and yet we are willing to invest money and gladly accept the dividends from a corporation which is constantly robbing others. We would not think of deliberately harming our neighbors and yet we purchase securities with little regard to the service rendered by our money. We would not think of playing poker or indulging in other forms of card gambling, yet we indulge in speculation and try to get some-

thing without any thought of giving anything in return.

Some people are so unconsciously "religious" as even to object to a discussion of financial reserves on the Sabbath Day in a Men's Bible class. Yet these same people will attempt to sell us tickets for some church supper after the morning service, while the minister himself will give out a notice of a fair to be held by the ladies on some afternoon or evening. Theoretically, we take one position regarding wealth, while practically we take an entirely opposite position. Now I grant that our financial reserves are the least important of all three groups, but to give them no thought at all is out of the question. If finances occupy such an important place in life and if the love of money is the root of all evil, the subject is certainly open for discussion in an adult class of the Church School." In this connection he says, "The best way to accumulate spiritual reserves is to systematically devote ten minutes a day to reading the Bible and to meditation."

The author closes each chapter of the book with a summary which he calls "Conclusions." The chapter on Family Problems has the following significant conclusions: "We can increase our intangible reserves:

(1) By keeping constantly in mind that love is one of the greatest factors in making us happy or miserable.

(2) By standing for the monogamous system of marriage and the purity of the home.

(3) By consistently acting up to the conviction that husband, wife and children are the greatest assets and the chief sources of joy and comfort.

(4) By setting before our children a home life permeated and ruled by love.

(5) By realizing that a family of good children is the greatest contribution we can make to the world."

In his closing chapter on To-morrow's Problems, under the caption of Wisdom, Courage and Inspiration, he says, "Let me repeat the religion of to-morrow will be fundamentally the same as that of yesterday, but its interpretation, application, and dissemination will be on entirely different lines. Religious education will be administered on scientific principles, with the assistance of laboratory work and under the ease method; evangelistic campaigns will be staged with great moving picture films, with music and the most modern technique for securing the desired emotional responses; the Bible will be circulated in a more condensed and readable form; while the church service as long as it is kept up will be devoted strictly to the uses of worship in giving people guidance, hope, and inspiration. This means that the ministers of the immediate future will eliminate all extraneous matter from their Sunday services, refuse to let church platforms be used as advertising agencies, and will restrict public worship to the one purpose of satisfying the hunger of people who attend. This will be to-morrow's solution of that problem."

"Speaking of International Peace he says, "No individual can be sure of peace until there is international peace. No one person is safe until all persons are safe. No nation lives in a compartment by itself. Ultimately each nation is involved and must share in the troubles and prosperity of other nations. It will be a part of to-morrow's problem to work out ways and means of establishing world amity and peace. One thing is certain; neither industrial domestic peace nor the abolition of war can be brought about by legislation or treaties. These problems will be solved only as groups and peoples experience a change of heart and the different classes, creeds, and races learn to abhor suspicion and hatred and cleave to trust and good fellowship."

CHAPEL FOR PROTESTANT INDIA STUDENTS

Sherman Institute, Riverside, California, is one of the outstanding Government non-reservation boarding schools for Indian boys and girls and has an enrollment of about nine hundred students. Some years ago the Riverside Federation of Churches asked the Home Missions Council to cooperate in the building of a chapel for the use of the students of this school, which would represent united Protestantism—an interdenominational chapel. The Home Missions Council agreed to ask its constituent boards to contribute six thousand dollars to this enterprise. The Riverside Federation of Churches secured most of the funds for this building which cost about \$30,000. In June the Home Missions Council was able to complete its promise of financial assistance. On July 1st the Board of Trustees of the Riverside Church Federation met and paid the last note held against the property. Sherman Institute is the only Government Indian School where students can worship in a Protestant Interdenominational Chapel and is a splendid example of financial cooperation by home mission and church extension boards in providing a place of worship for Indian students. The denominational groups who participated in this project are; American Baptist Home Mission Society; Congregational Church Extension Boards; Executive Committee of Indians Affairs of the Friends; Board of American Missions, United Luth-

eran Church; Board of Home Missions and Church Extension, Methodist Episcopal Church; Board of National Missions, Presbyterian Church, U. S. A.; Board of American Missions, United Presbyterian Church of N. A.; Board of Home Missions, Reformed Church in U. S.; Board of Missions, Christian Reformed Church.

An interdenominational religious work director is maintained at this school by the Home Missions Council and Council of Women for Home Missions, who comes into touch with more than 700 Indian boys and girls.

PRISON POPULATION

For the last ten years the Federal prison population has increased at an average rate of about 10 percent a year. A special committee of the House of Representatives, of which Representative Cooper, of Ohio, was chairman, did valuable work this winter in investigating the housing conditions in Federal prisons and ascertaining whether proper employment was being furnished. This committee pointed out that the Leavenworth Federal Penitentiary now has within its walls more than twice the number of prisoners it was intended to accommodate. The normal capacity of the Atlanta Penitentiary is 1,712 and upon the day the committee visited it there were 3,107 prisoners in that institution. Hundreds of men were sleeping in dark, ill-ventilated basements and corridors.

These overcrowded conditions are not, as has been often charged, the result of prohibition enforcement. There were in 1928 twice as many drug offenders as liquor offenders. And there were more prisoners confined to the government penitentiaries for violating the national automobile theft law than for prohibition offenses. Furthermore, there were practically as many men and women imprisoned in the penitentiary for violations of the Federal postal and banking laws as for prohibition offenses.—Mabel Walker Willebrandt.—"Christian Education," June.

WORK FOR WORLD PEACE

The National Committee on the Cause and Cure of War urges all organizations that endorsed or worked for the adherence of the United States to the World Court "to take up the campaign where it now rests and in their own ranks and in their own way to do their utmost to bring the matter to a favorable conclusion.

"The work of the women's organizations was effective in helping to secure the ratification of the Kellogg Pact. The acceptance of this Pact by the United States puts upon it an obligation to help perfect instruments for the pacific settlement of disputes, such as the World Court.

"The way has been opened for the United States to adhere to the Court on the conditions laid down by the Senate, itself. The protocol will probably not be presented until the regular session in December, but in order to have our influence carry weight, we should begin our educational work at once. We shall then be ready for concerted, intelligent action when the protocol is presented for ratification.

"We would make the following suggestions for immediate work:

"1. Begin at once to get before the entire membership of your organization the facts of the situation.

"2. Have the matter presented at all conferences, conventions, camps, institutes and other meetings held by our organization during the summer.

"3. Do not send letters or telegrams to Washington until it is time for the discussion to come up in the Senate."

NATIONAL ORIGINS QUOTAS IN EFFECT JULY 1

A final attempt to repeal or postpone the national origins provision of the 1924 immigrant act was defeated in the Senate June 19th, the national origins quotas as proclaimed by President Hoover will be in effect during the immigration year beginning on June 13th by a vote of 43 to 37. As Congress adjourned on July 1st.

An unexpected result of using national origins quotas is that twelve countries in southern and eastern Europe gain slightly in the number of immigrants to be admitted. Italy, for example, will have an increase of about two thousand and Poland nearly one thousand; the quota for Greece will be trebled. On the other hand, Czechoslovakia loses about two hundred and Rumania about three hundred.

In northwestern Europe, England and North Ireland receive a tremendous increase, their quota being raised from 34,007 to 65,721. At the same time, Germany's quota is cut in half, and the quotas for the three Scandinavian countries are reduced sixty per cent or more. The quota for the Irish Free State has likewise been greatly reduced; from 28,567 to 17,853. Both Belgium and the Netherlands, however, receive increases.

Under the new law the total number of quota immigrants who may come in is reduced from 164,667 to 153,714.—"The Interpreter", June, 1929.

A THOUSAND YEARS IN ICELAND

Next summer the interesting little country of Iceland will observe a most remarkable occasion: the one thousandth anniversary of the establishment of the Althing or Icelandic Parliament.

The Althing, established in 930 A. D. is one of the oldest parliaments in the world and one of the very few, as James Bryce points out, "which did not, like the English Parliament and the Diet of the Romano-Germanic Empire, grow up imperceptibly and, so to speak, naturally from small beginnings, but was formally and of set purpose established by what would have been called, had paper existed, a paper constitution; that is to say, by the deliberate agreement of independent groups of men seeking to attain the common ends of order and justice." Invitations to attend the celebration have been extended to all representative countries of the world. Congress has passed a resolution providing for the acceptance of the invitation extended to the President of the U. S.; and for the presentation by the Government of the U. S., of a statue or a memorial to Lief Ericson, as a gift of the people of the U. S. to the people of Iceland.—"The Interpreter", June, 1929.

FOREIGN STUDENTS ON THE CAMPUS

The Committee on Friendly Relations Among Foreign Students reports the following countries having one hundred or more students resident in the United States during the 1928-29 academic year: Canada, 1,173; China, 1,109; Japan, 814; Philippines, 804; Russia, 504; England, 369; Germany, 360; Mexico, 271; Porto Rico, 250; India, 208; Italy, 203; Hawaii, 144; Korea, 131; France, 122; Greece, 120; Poland, 117; Cuba, 111; Switzerland, 101. Each student is a potential ambassador of international understanding and goodwill.—"Christian Education," June.

A survey of the attitudes of American students toward foreign friends on the campus was proposed to the Southern California Conference of Cosmopolitan Clubs at its meeting on March 2. It was favorably received by the Conference, and it was decided to seek nation-wide cooperation, not only from Cosmopolitan Clubs, but also from Christian Associations, International Relations Clubs, and so forth.

The purpose of the survey is mainly to collect material for use in arousing American students to the benefits inherent in friendships with foreign students. This survey was proposed by the International Education Division of the National Student Federation of America, from which further information may be obtained. Address: 553 So. Western Avenue, Los Angeles, California.—"Christian World Education News Service," May.

BOOK REVIEWS

Religion, by Edward Scribner Ames. Henry Holt & Co., pp. 324. Scientific method and historical investigation have compelled many changes in the religious thinking of today. The modes of thought in this book have their root in the psychology and philosophy of our time, particularly in that of John Dewey. Here is a way of being religious which holds up its head in the presence of science. The conception of God is that of a finite being, growing with His world. Religion itself arises from the social experience. The criticism of the book will proceed from the standpoint of rival philosophical systems. For some Dr. Ames' God is only a glorified Santa Claus, prayer to such a God only a form of auto-suggestion. And worship based upon this kind of thinking is regarded as a wistful confession of ignorance. At any rate, we have here a new philosophy of religion that must be taken into account in any fresh study of the reality of religion.

The Rediscovery of Jesus, by Fred Merrifield. Henry Holt & Co., pp. 270. A strictly critical and modern view of Jesus is built by this teacher of new testament. He sifts out of the gospel story the elements with which to make a quite human portrait of him whom he calls "the prophet of Nazareth." Even those who would hold much historical which is here put into the discard will find in the book a fine appreciation of the significance of the Nazarene to the religious thinking of the world.

Leaves from the Notebook of a Tamed Cynic, by Reinhold Niebuhr. Willett, Clark & Colby, pp. 198. The brilliant young professor of Union Theological Seminary has ended the pastoral career to take up teaching. He looks back over this experience with wistfulness as he takes up the task of training other men to preach. One does not find him much of a cynic after all, save in his judgments upon himself. He will help many a minister to throw light upon the meaning of every-day experiences. There are delicate rebukes for the failures of ministers, and suggestions for the improvement of religious service in the churches of America.

Adult classes of the Sunday school should take *The Community Churchman*, and hand it out as a class paper.

COMMUNITY CHURCH NEWS

Community Church Workers to have Session

The administrative committee of the Community Church Workers will meet in Chicago at headquarters on October 8. The members of this committee are Messrs Cliff Titus, Gilbert Counts, David R. Piper, Fred Eastman and O. F. Jordan. They will go into detail in studying the work of their organization. In the evening a dinner is to be held at which members of local community churches will be invited to attend.

Fundamentalist Workers are Reunited

For several years the undenominational ministers of the fundamentalist persuasion have had two rival organizations, one heading up in Arkansas and the other in Nebraska. This summer the two conferences were reunited, and the two monthly magazines became one under the title of the older one, the Pioneer of the New Era. About twenty or thirty men usually attend the conference. Its secretary is A. J. Parker, of Colony, Kans. The Journal proclaims the following platform which is also a basis of faith for ministers of the conference. "This magazine stands for the Bible as the sole authority in matters of faith and practice, the second coming of our Lord, the resurrection of the body and the life everlasting."

Big Improvements at Tekonsha, Mich.

Much has been accomplished at Tekonsha, Mich., Union church during the past month in the way of improvements. The men of the church have donated their time and labor, and money has been spent for skilled labor, and the result is satisfactory to all interested in the church. Outside repairs have been made on the steps, new cement rain gutters have been built and basement window sashes repainted.

The most decided improvements have been made in the basement rooms. The six larger rooms and one smaller one have been refinished in ivory paint with stencil borders and are very pleasing. French doors make it practical to use the rooms separately or as one room.

The heating of the rooms is secured by the placing of an electric fan which takes up the cold air, and pipes and registers convey the warm air to the rooms. The new rooms will be used every Sunday for seven of the classes and for various in-between meetings.

The Union church, with Guild hall for sports and games, and well equipped kitchen for serving and the seven rooms just finished provide ample space for all services and activities of the church. The completion and opening of the basement rooms was observed by dedication service recently.

Work Grows at Lakewood

The Sunday school is making a good growth at Lakewood, O., community church. The women of the church are unusually busy through their various organizations. The pastor, Dr. L. S. Fulmer, has some challenging sermon topics. Among those of recent date were "The Passion for the Impossible" and "Religion: Vitalized or Mummified?" Dr. Fulmer is a Presbyterian minister, and most of his members are of this persuasion. The church is an independent community church.

Gives Farewell to Students

Richard E. Shields, pastor of community church, of Mountain Lakes, N. Y., gave a public farewell to departing college students on Sept. 15. The church has a student department to keep in touch with young people away from home. Near-by churches will come to this church for standard teacher training courses during the autumn.

Pastor in Auto Accident

L. J. Tuck, pastor of Sargent community church, in Colorado, was driving the other day when his car was hit by one coming out of a lane. Both cars were badly damaged, and the pastor's clothes were cut with glass. He seems to have escaped without serious injury. His church publishes a local paper which reprinted the leading editorial of last month from Community Churchman.

Pastoral Change at Bowen, Colo.

C. I. Rose has resigned at Bowen, Colo., and the community church has called C. M. Cooper. This church recently held a harvest festival. The membership is largely rural, and they exhibited the fruits of their fields at church on Sept. 15. They brought in some visitors to rejoice with them, and L. J. Tuck, of Sargent church, made an address. Some visiting musicians contributed to the music. This day was not so unlike the old-time Feast of the Tabernacles.

New Pastor will Examine his Field

The installation services in connection with the location of J. D. Wycker in Oak Grove church of Buffalo were held on September 29. Mr. Wycker has been on the field for several weeks and has expressed the greatest optimism as to the future of his church. He is now organizing a survey of the entire community which he serves so he may know what his task is. Mr. Wycker was once very prominently connected with the youth movement of America. He is keenly interested in the future of the rural church, and has often spoken on its needs. He has succeeded W. H. Boocock, deceased.

Plans for New Building on the Way

Community church, of Whitewater, Kans., expect to secure the plans for their new structure early in October. This rural church has taken on new life under the administration of the pastor B. W. Sinderson. He was formerly pastor of community church, of Gurnee, Ill. Before entering the ministry he was a member of a federated church in Des Moines.

Have Entered their new Edifice

The new church at Snyder, N. Y., a suburb of Buffalo, has come near enough to completion that the congregation has already begun to use it. The dedicatory services will follow soon. The pastor of this thriving church is Carl Stoll.

Walsenburg, Colo., Edifice Is Going Up

The workmen are bringing the new community house at Walsenburg, Colo., nearer to completion every day. It will not be

so long now until the new edifice will be ready for use. The church has been crowded in the old Presbyterian structure, and this modern building will make better educational work possible. Arthur A. Heinlein is having the experience of a life-time in fostering the rapid development of this church.

Community Campaign for Church Attendance

At Park Ridge, Ill., community church has joined with three other churches in promoting a campaign for church attendance. The statistics indicate, not a decline in attendance in the past seven years, but that the community has trebled in population without increasing church attendance in any corresponding degree. The churches will carry joint publicity in the newspapers, and each church will seek to build up fresh loyalty in its own constituency by mail and telephone.

Plans for Kansas Conference

The program committee has met recently to plan a conference of community church people in Kansas. This will be the first state wide conference to be held. Denominational superintendents of the broader type hold that Kansas is in peculiar need of church consolidation, and this judgment is confirmed by professors of the state agricultural college. The coming conference will deal with the problems of these churches and seek to organize for the extension of the community church idea within the state.

Catholics Help a Federated Church

Building operations this autumn have been a great trouble to First Federated church of Des Moines. This church has a Sunday school attendance of about six hundred, (on September 15, 623). The problem of housing the school during building operations seemed for a time insoluble. The church had expected to rent a near-by school building, but a recent legislative enactment in Iowa makes that illegal. Then the Catholics of a near-by church came to the rescue. They offered the use of their parochial school building and this offer has been accepted. The Catholic church has refused to discuss any rental fee. There are just the two churches in that section of the city. Federated church is what some towns call a community church. It is a federation of individuals, and not a federation of denominations.

Now Pastor of Bell Branch Church

Mrs. Helen Phelps, formerly pastor of a community church in Wayne, Mich., is now in charge of another church near by which is called Bell Branch community church. Mrs. Phelps came up the Baptist way but has spent several years in community church work.

Practical Sermons for Whitewater

Religion is being made very practical in Whitewater, Kans., community church. Ben Sinderson, the pastor, announces a series of sermons for September entitled "Home Emphasis." Those for October are "Parent Responsibility". And those for November are "Youth Problems". There has been a good response to this type of preaching.

Federated Church Gets a New Building

Seminary Avenue Federated church of Chicago was a union of Congregational-

ists and Methodists. It has carried on in one of the most needy sections of the city on the north side. A new building is now in process of erection which will be adapted to the housing of an institutional work. The auditorium will provide modern worship equipment with the chancel arrangement. Carl F. Crucius is the pastor of the church.

Veteran Preacher Passes Away

Rev. George Sherman Mills died at Limerick, Maine on August 31. He was pastor emeritus of Federated church in Limerick, and was in his 91st year at the time of his death. He had spent 63 years in the Christian ministry. He has a son in Chicago, pastor of Wellington Avenue Congregational church.

New Pastor for Richfield Church

E. R. Cochran has assumed the pastorate of Richfield Federated church, in Summit county, Ohio. He has worked with the Congregationalists and Methodists. His new church combines elements from both of these denominations.

Preacher Resigns after Long Pastorate

David B. Pearson has resigned the pastorate at Aurora, Ohio, after a service of nearly fifteen years. He has been an enthusiastic worker among young people, and an ardent advocate of the consolidated church idea. His church has been a federated church with Disciples and Congregationalists cooperating. At last reports Mr. Pearson had not accepted a call yet. Some church will find him an inspiring leader.

Baptists and Disciples Federate

The Baptists and Disciples of North Fairfield, Ohio, have federated. N. G. Crawford, who seems to have had much to do with the federation, has left the field, and a new pastor will be secured for the united groups. The two churches will conduct joint services until the united congregation by a majority vote dissolves the union. The business affairs will be conducted by a joint board. The church will practice weekly communion after Disciples custom. The Baptist building will be occupied. North Fairfield has in addition a Methodist and a Congregational church.

Federation is Being Set Up

The Reformed and Presbyterian churches of Millville, Ohio, will form a federation for common work and worship in October.

The two congregations, the Reformed numbering 97 members and the Presbyterian 55, voted almost unanimously for the merger. Each congregation will retain its denominational connections, but the two will work and worship as one united body. A single treasury for current expenses will be maintained, and benevolent gifts will be divided between the two denominations.

The churches have been worshipping together for several months, since the death of James M. Work of Oxford, who formerly served the Presbyterian group. Services have alternated between the two buildings, and William H. Shults, Reformed pastor, has served the combined congregations. A formal, official merger is now about to take place.

At this time Mr. Shultz is to give up the pastorate and retire from the active

ministry. The church is seeking a new pastor.

There is also a United Brethren congregation in the community, served by a non-resident pastor.

Corporations Help Community Churches

A number of corporations make appropriations to community churches in communities where their operatives make up the bulk of the population. This is true in Longview, Wash.; Lynch, Kentucky; Morgan Park, Minn.; and probably in many other communities. The corporations find it easier to help a community church than a chain of competitive churches.

Takes Vacation in the Ozarks

David R. Piper, of the Community Church Workers trustees, spent his vacation in the Ozarks, hob-nobbing with natives in the hills there. He is now an important official in the David C. Cook Co., of Elgin, Illinois.

Dr. McCune Takes Six Months in Europe

Dr. N. A. McCune, pastor of People's Church, of East Lansing, Mich., is spending six months in Europe. He will not return to this country until Dec. 15. He will spend considerable time at Oxford University. Robert Murray Pratt, the associate minister, is in charge of the parish during his absence. Mr. Pratt has been preaching a series of sermons on "The Atheist Nobody Knows." He is in demand for popular lectures.

Has a Circuit of Ten Churches

S. M. Penn, pastor of Community Congregational church, of Sophia, N. C., must be a busy man. He has a circuit of ten churches among which he itinerates. A recent visitor in his parish speaks in the highest terms of the work which he is doing.

Yosemite National Park Has Union Church

A union church is reported for Yosemite National Park. This church recently called Geo. W. Morris of Chicago as its pastor, but the Chicago man decided to stay by the city.


Christian Unity League Will Hold Convention

The Christian Unity League is a rather new interdenominational organization to which Dr. Peter Ainslie of Baltimore contributes his able leadership. It proposes to hold a Christian unity conference in New York in St. George's Episcopal church, Nov. 13-15. It seems likely that this meeting will be one of the epoch making gatherings of the year. Four hundred members of this organization have taken the following pledge:

"We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ;

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William J. Hutchins, D. D., LL. D., Pres.

in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

Kansas Federated Church Successful

A federated church was established ten years ago at Quenomo, Kansas, composed of the Presbyterian and Methodist Episcopal churches. The pastor is from one of the two denominations, according to the agreement that pastoral supply be alternated denominationally in periods of four years' each. The place of holding church services was formerly alternated but now all of them are held in the Presbyterian church. The separate buildings are a block apart.

The senior Sunday school is now held in the Presbyterian church and the Junior in the Methodist. Realizing the need of a single building for all religious and social services steps are being taken looking toward the disposal of both present buildings and the erection of a Federated church building on the Presbyterian location. The two congregations will continue to maintain their denominational identities.

The present pastor who has served two years is A. L. Tainter, a Methodist who followed H. B. Mayo, a Presbyterian. Frank E. Ryerson, D.D., district superintendent of the Methodist church and George T. Arnold, D.D., executive secretary of the Synod of Kansas for the Presbyterian church, are cooperating in the federation and denominational church matters. On August 25 both were present and spoke in the morning service and met with the congregation and committees.

In addition to a committee on plans and construction and one of finance and subscriptions there is a "holding corporation" for the federated church. These three groups will constitute a general committee subject to the will of the congregation and the rules of the denominations.

Colored Brethren Meet in Ontario

The seventh annual session of the National Council of the People's Church of Christ and Community Centers, after covering five busy days, came to a very happy close in Chatham, Ont., community church, C. O. Greene, pastor, Sunday evening, Sept. 8. The closing sermon was delivered by Frederick Douglas, D.D., pastor of Cosmopolitan community church, of Baltimore, Md.

The sessions throughout were a decided success, and more interestingly conducted than any previous meeting of the council. Upwards of 100 delegates were registered.

During the meeting sermons were delivered by the following ministers: Jos. M. Evans, of Detroit, who preached the annual sermon; Wilbur Waters, B.D., of Baltimore, Md.; H. L. P. Jones, D.D., of Gary, Ind.; Wm. D. Cook, D.D., founder of the movement, Chicago, Ill.; J. R. Harvey, D.D., newly elected president, Chicago, Ill.; and the Rev. Frederick Douglas, D.D., Baltimore, Md.

A number of forward looking propositions came before the meeting and were approved by the council, among them was the election of a special committee on hand book for the use of community churches. A completion of the work of this committee will give the various churches making up the council some well codified rules and regulations for the fu-

ture guidance of the operations and continued progress of the work.

The annual election of council officers resulted as follows: President, J. R. Harvey, D. D., Chicago, Ill.; First Vice Pres., H. L. P. Jones, D.D., Gary, Ind.; Second Vice Pres., Frederick Douglas, D.D., Baltimore, Mr.; Chief Sec., C. O. Greene, Chatham, Ont.; Recording Sec., Dr. J. A. Winters, Jr., Chicago, Ill.; Statistician, Mrs. Eliza J. Murphy, Detroit, Mich.; Treas., R. A. Murphy, Chatham, Ont. President of Woman's Community League, Mrs. Alice Coachman, Chicago, Ill.; President of Christian Endeavor, Mr. M. N. Vincent, Chicago, Ill.; President of Bible School, Mrs. E. J. Murphy, Detroit, Mich. Regional Superintendents, Eastern Dist., Rev. Frederick Douglas; Central Dist., Rev. Jos. M. Evans; Western Dist., Rev. J. A. Winters.

The following statistics compiled from the encouraging annual reports submitted by the various churches of the council, show something of the substantial growth of the work during the short period of its organization about seven years ago:

Number of churches registered—14.

Number of Bible Schools—14.

Number of converts during the past year—287.

Number of accessions during the past year—880.

Number of members—8069.

Number of ordained ministers—26.

Number of boards and auxiliaries—115.

Number of young people's organizations—20.

Amount of money collected by the council—\$285.00.

Amount collected during the year for charity—\$5962.87.

Amount collected during the year by the churches—\$101,841.52.

Number of Bible School officers and teachers—168.

Amount of money collected by the Bible Schools—\$2240.07.

Total present value of property holdings—\$696,000.00.

One newly organized church and two ordained ministers were admitted to the council. Two or three fine church properties have been purchased during the year—one in Baltimore, worth \$155,000.00, and two in Chicago, Ill. A new \$60,000.00 church is under construction at Gary, Ind.

J. A. Winters, D.D., of Chicago, Ill., the efficient retiring president—having served the allowed term of two years—

presided throughout the session.

The next annual meeting of the council will be held, by invitation, in the Cosmopolitan community church of Baltimore, Md., Frederick Douglas, D.D., pastor. A delegation of sixteen from this church attended the council meeting.

The entertainment of the large number of delegates and visiting friends by the pastor, C. O. Greene and his good people of Chatham, was exceedingly generous and royal. They gave the council a sight-seeing trip about beautiful Chatham and its outlying districts going as far as Rondeau Park on Saturday afternoon, Sept. 7. All in all this council meeting was the largest and best yet. Truly the community church idea is moving on. The senior choir, Miss Mao Frierson, chorister, of the Metropolitan church, Detroit, sang for the council dur-

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Write for further information and send contribution to the Northern Bible Society, 715 West Superior Street, Duluth, Minnesota.

ing the Sunday morning and afternoon services.

—Jos. M. Evans, Official Reporter.

CHICAGO NOTES

West Pullman Federated church was formed a number of years ago of Congregational and Baptist elements. This federation has now been dissolved and an independent church has been formed which is called Stewart Ridge community church. George C. Ross is pastor of this church. West Pullman is an industrial suburb with large numbers of immigrants in the population. There are denominational churches in the area which will divide the field with this community church.

Argyle community church, a denominational type church with Congregational affiliations, has decided to disband. The church was never able to secure a permanent equipment and land values are enormous in the districts where it operated. The territory was also over-churches before the organization of this church.

Villa Park, Ill., church is in the Chicago area. It changed pastors recently. John C. Bockoven has succeeded Roscoe Burgess. This church has Congregational affiliations.

The Chinese Church of Christ, an interdenominational church supported for the Chinese by various city mission societies, has had no regular pastor the past year. It has a most important work to do.

OHIO NEWS

Forest Hill community church, in Akron, under the leadership of Joseph H. Dudley, held a three week Daily Vacation Bible school this summer that was a decided success. The groups were divided into the beginners, primary and junior departments. The total enrollment for the school was 92, with an average attendance of 52 for the entire school. The course of study used in the school was "The Way of Jesus" as published by the Council of Churches in Cincinnati. He had as assistant to him in the school Willard Hausberger (Oberlin College '24'), and a group of volunteer women helpers that made the school such a success. Both the children and the helpers were very much interested in the work which proved very profitable for all who took part.

The church has made some very fine plans for the fall work. Each Sunday from September 15 until the first of December has some very important event that will be used for the day's service. a short series of evangelistic meetings will be held this fall for the purpose of linking some of the many Christian families of this district to the church. The church is located in one of the finest growing sections of Akron, and has the entire field to itself.

David Browne Pearson, who has been pastor of Federated church, of Aurora, Ohio, has given to the community churches of the country a very fine order of service that may be used at the Communion service of the churches. He will be glad to send you a sample copy of this service if you will send him your name and address with a stamped envelope. The "Expositor" of March, 1929, says: "This order of communion service arranged by David Browne Pearson, of



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REV. DAVID BROWNE PEARSON
Aurora, Ohio

Aurora, Ohio, is now being used by many of the leading community churches of the nation. The calendar bears no date of any kind, and may be used any time, arranged with a view to economy and efficiency."

Community church of Bainbridge, in Geauga County, Ohio, where George W. Raines is pastor is one of the liveliest little churches in the state of Ohio. Here is an account of some recreational activity:

"The brotherhood voted the pastor as chairman of the recreation committee. This committee planned for indoor ball to be played each Friday evening on the school lot. We did not have an organized team to play, because it would prevent some from playing, who would like to play. Thus our people would gather, and when enough came, they would choose up sides and take every one who was there into the game. We had from boys ten years of age to men in their fifties, and some grandfathers.

"This was the first time that anything like it had ever been tried in Bainbridge. It was voted a success by those who attended and played. Some of the time there would be as many as fifteen on a side, bringing as many as thirty into the game and a large number of spectators also.

"The sentiment seems to indicate that the games should be continued next summer."

The town of Mercer, Pennsylvania, has a population of 2,000, and five churches. The Rotary Club of the village

is trying to solve this over-churches situation. They have called for Gilbert Counts, pastor of the Chagrin Falls, O., Federated church to speak to them at their noon meeting the last of September relative to this problem.

Federated Church, of Chagrin Falls, reports splendid progress in every department of the church as it begins its fall program of activity. The debt of the church is rapidly being cut down, and the interest on the notes are paid, and people are in a very happy mood for the fall and winter church life. Plans are being laid for a more extensive use of the recreation hall this winter than that of last.

The pastors of the state of Ohio are very fortunate in the large pastors' conference that is held in Columbus each winter. This conference is held under the leadership of the Ohio Council of Churches, and B. F. Lamb general secretary. This year the general program will be built around the thought of "The Celebration of the Centennial of Pentecost." There will be four conventions in one. The 11th Annual Ohio Pastors' Convention; the Third Annual Ohio Conference of the Church women; the second Annual Ohio Layman's convention, and Ohio Young People's convention. The date will be January 19-26, 1930. Any one interested in the convention that does not live in the state should write to the Ohio Council of Churches, Columbus, Ohio.

—Gilbert Counts.



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A JOURNAL OF CHRISTIAN UNITY

IN THIS ISSUE:

The Little Brown Church

Small Town Sunday Schools

Religion Of The Farmer

Community Church News

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Ministers are urged to send annual reports, church calendars, clippings from town papers, and other materials from which news may be extracted for our church news department.

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COMMUNITY CHURCH PUBLISHING CO.
Park Ridge, Ill.

The COMMUNITY CHURCHMAN

VOL. IX.

NOVEMBER, 1929

NO. 8

The Little Brown Church As A Community Church

By Aretas W. Nolan of the University of Illinois.

Whether the church house be the "little brown church in the vale", or the gilded cathedral in the city, it may be the community church where men and women who love God and their fellow creatures may come together to worship. The Little Brown Church in the Vale has been beautifully symbolized as the church for the people of the open country.

The first and great work of the church whether in city or country is spiritual,—to call men to a knowledge of God and themselves, and to seek the proper relationships between man and God, and between man and man,—and this relationship is founded upon the philosophy of love. Set, as the rural church is, in the midst of material things and manual labor, it is well that there be a voice to call men from labor, temptations, and evil to the good power that is above,—the great unseen realities of life.

We may teach agriculture in our rural schools, and this is good; we may wrestle with the intricacies of economics, and this may be necessary; but unless we give training and education in human decency, kindness, and fair play—the Golden Rule, men and women who have not been trained in these Christian principles do not practice them when they get power over the necessities of life.

The country life problem is more than an economic problem. It is a human problem. Country people are human beings. They have a right to a fair share of the general prosperity, and to the educational opportunities of the best civilization. If the farmer does not get these things, he suffers, as do his wife and children. But much of this is ignored, and the talk runs to supply, demand, prices, etc. Some day this is going to be a mighty fine world to live in, but not until people realize that the only solution for most material problems, is spiritual,—the Golden Rule, decency, tolerance, love, Christianity. Material suffering is usually the result of violating spiritual laws. The Church is the only institution, standing four square, in season and out of season, unselfishly for these great spiritual powers, through which the individual and society are to be made right. Some one has wisely said that civilization is a process of gaining control over nature and taming man. Science is giving us this control, and the church must continue to do the taming.

There can be no permanent agriculture without rural christiandom, and the reverse is even more evident. The spirit which makes possible the permanency of agricultural resources and the best things in rural life, is the same spirit which moves the hearts of men and women in the Christian religion,—the spirit of altruism, and service for the good of society,—and this spirit leads to conservation of natural resources, the provision of educational opportunities, and the development of a modern civilization. The country life and its resources must be in the hands of educated Christian men and women, or the life and the resources will deteriorate and be lost to the nation. Here lies a great task for the rural church,—to Christianize rural life, and thus save rural civilization. The task is large and only the community church can do it.

There are ten big issues of rural life and to these issues every community serving agency must bring its contributions, if it is to justify its place in the community. The ten big issues may be listed as follows:

1. Conservation of the natural resources.
2. Vocational efficiency and interests.
3. Good health.
4. Art creation and appreciation.
5. Recreational life.
6. Organization and cooperation.
7. Political and civic life.
8. General liberal education.
9. Moral and religious life.
10. Home interests.

Has the church any definite or constructive contributions to make to any or all of these big issues? If these are issues of life, and the church is to conserve and save life, then certainly the church has a duty in these life issues. Let me briefly suggest some interests and activities of the rural church attempting to meet these issues.

From the pulpit to the pew, preaching, teaching, and practicing the conservation of God's natural resources for the present and future generations is a very practical sort of Christianity. To advocate and strive for vocational efficiency is to bring about greater service, economically, for we are all dependent upon the efficiency of the workmanship of men and women for our material existence.

As to good health, surely the church should concern itself with this issue, if our Lord, when on earth, made it one of his constant interests and was continually healing the sick. The church should cooperate with all health agencies, and be active in any program for health improvement. Unless the church leads and helps to provide recreational and social activities for the youth, as well as for the adults, they will seek recreation in questionable places, and under the bright lights of the city resorts, destroy life in seeking to recreate it.

All fine art has received its greatest inspiration from Christ and his church, surely the church should be beautiful, surrounded by landscape art, decorated with good pictures, equipped with good books, and its people lifted up by the greatest in music.

The spirit of organization and cooperation is born of good will and the Golden Rule, and the church should teach and demonstrate the necessity of organization and cooperation in all human endeavors to do the larger tasks.

The church should actively encourage clean politics and community civic interests. Unless good men and women are placed in power, greed, and crime will rule the land. The voice of the church must ring clear, and in no uncertain terms,—that "righteousness exalteth the nation." Church members should stand for the right, irrespective of party, and every Christian man and woman vote as under the guidance of Christ.

From the beginning, the church has always fostered education. Christian people in the rural churches will support the community's educational progress, if they

are true to the Master's teachings,—that "ye shall know the truth, and the truth shall make you free." It is a liberal education to go to church, especially if there is an educated minister in the pulpit, and the Sunday school is well supplied with good teachers. The church may well provide educational activities, such as lecture courses, extension libraries, radios, moving pictures, and vacation schools.

As was said in the beginning the chief function of the church is a spiritual one. It is to help reveal God, and his power and love to man, and to help men to live together in brotherhood and love. I fear the church in the open country has not fully realized its great place and work in rural civilization. When the church has touched vitally all these human issues, the benefits of such contacts will center in the rural home, and it will come to be what it should be,—the most sacred place cherished by men and women, boys and girls, as the nearest thing to the Kingdom of Heaven on earth.

Before the Little Brown Church in the Vale can make these large contributions to the life of the people and be an effective agency in future civilization, it must become a united church. Rural Christendom must be at least a federated body if not a union. It was the prayer of Christ that his disciples be one as He and His Father

are one. The greatest sin that lies at the door of our churches is the sin of division. When men and women come to love Christ and desire to do His will,—they will find a way to unite around Him, and to have tolerance and charity for each other in their differences. Only in such united spirit and effort can the rural church meet the big issues of rural life and manifest the Christian philosophy of love.

In Fisk's "Challenge of the Country," he says that the united church in its service to the community,—

1. Will lead men to God.
2. Will bring love among men.
3. Will bring justice and kindness.
4. Will stimulate fair-dealing and put an end to injustice.
5. Will help to reduce poverty, vice, and crime.
6. Will encourage pure politics and discourage graft.
7. Will set high standards for the play life, and make amusements purer and more sensible.
8. Will endeavor to make men really better farmers, because they are real Christians.
9. Will help to make more efficient homes and schools to give boys and girls a fair chance to come into their rightful heritage.

RELIGIOUS EDUCATION IN THE SMALL TOWN

By W. A. Cutler.

In these later days, the small town is beginning to construct modern school buildings. The consolidated school brings together several country schools and makes possible an up-to-date educational program, comparable with that of our city schools.

In order to stimulate greater interest in education and to hold the youngsters in school, extra curricular activities are devised. Student clubs, dramatic societies, class meetings, athletics, etc., are all crowded in to hold the students' attention. All the young people of the community are privileged to share in this live program and most of them avail themselves of it. There is a sort of group psychology that holds the youngsters to their educational task, even after they are not compelled to go to school by law.

But what about Christian training that shall send our young people out of school with the right slant on life?

Because the church has no program of religious education upon which all the denominations can agree, the legislatures of the several states have passed laws to prevent the bringing into the school curriculum, so controversial a subject as religion. The result is that fully half of our children of school age do not get the very thing that lies at the foundation of wholesome living: to-wit: character enriched and made solid by the sanctities of the Christian religion.

As for the other half, those children who come from Christian homes, the denominations pull away from their classmates and the enthusiasm of the public school; they force them in their religious training, to come into their separate and smaller denominational groups in order to make Methodists, Lutherans and what, not, of them. Then we wonder why so few young people are found in our churches. The fact is religion is presented to them as a small, narrow enterprise, and under the conditions absolutely without enthusiasm. The contrast between the larger public school group and the small cramped church group chills the natural idealism of a youth; he finishes

school without an adequate idea of the bigness and richness of the Christian life.

Under such conditions, it is with difficulty that the most devout of our church members are able to hold their young people in line for the church. Many of the sons and daughters of active Christian people are lost to the church during this period. Very few of the children of non-church members ever darken the doors of the church. This condition is practically universal.

The only cure is for some plan to be devised, whereby all the young people in connection with their school activities can get an understanding of what it means to live as Christ would have the man live. The same enthusiasm that holds the young to mental training must be carried over into their character training. Denominational isolation and consequent lack of program for our public schools stands in the way. Just as soon as religious leaders get the vision and actually work out a religious program together legislatures will begin to formulate laws to meet the new demand.

If we would check the increasing orgie of crime among young people, we must get some direct action in our program of religious education. The state should be just as much interested as the church. Every potential criminal or moral reprobate is an added burden to the taxpayer. This class comes quite largely from those underprivileged children who get no religious or moral instruction. Parents neglect it; they do not send them to the church school; the public school is not equipped for it.

The present method utterly fails to reach those who need the Christian viewpoint most. Sunday is more of a holiday than a Sabbath. A large percentage of our Sunday school children do not get regular Christian training on Sunday. It is the one day when the parents are free to go off on excursions to visit friends; they take the children with them. So that many who are enrolled in the Sunday school are only occasional attendants.

Devise as fine a graded program as the experts in religious education may, yet, under these conditions, they

face defeat. Consider those enrolled as students, who get only occasional Christian instruction; add to these those who do not go at all. Reflect on the enforced denominational separation, and the lost enthusiasm of the separated groups. It is clear that the finest ideals of religious education face an impossible situation. And that, at a time when conditions are most unsettled for young life; and new and powerful temptations are constantly presenting themselves on every hand. It is a situation to make angels weep. A radical readjustment must be made by our many religious groups if we are to save the moral situation in this country.

In one community where there is a consolidated school, the preachers at the request of the Parent Teachers Association and the school board put on a series of lectures on Christian ethics as chapel exercises; this was done once a week. In a short time this changed the morale of the entire school; problems of discipline became less acute; the students came to have more respect for the church and what it stands for.

In another community this last summer, two churches combined in putting on a Daily Vacation Bible School, employing teachers from the public schools to continue for two weeks a regular program in religious education during the forenoon of each school day; this followed

the school year at the beginning of the summer vacation. In connection with this the school hand work helped to keep up the interest. Business and professional men were called in to give habit talks. The banker talked on thrift, the doctor on the care of the body and the mayor on citizenship, etc. Story telling and patriotic exercises made up the program. The community is sold to the idea. The problem of financing the project is now comparatively easy after four years of experience in this type of work.

These are only beginnings, but they point the way. It is essential that the school children learn the fundamental religious things together, then the same enthusiasm that obtains in the ordinary school activities is carried over into the teaching of the basic elements of a true life. Our separated selfish denominational program defeats the Kingdom. Religion is so presented that it seems a dead thing. In many instances it is actually dead and ready to be buried.

The village of the new day will have a community church and a consolidated school. Then there is no impediment to their joining hands to actually put across a program of religious education that will touch every child in that community. The problem of religious education is then solved.

SMALL SCHOOLS IN SMALL CHURCHES

By Walter E. Athearn.

(This study of rural religious education published in a Disciples newspaper throws much light on the real situation in all protestant schools.—The Editor.)

Previous studies have shown that the schools in the churches of the Disciples of Christ are small schools. We are now to show that these small schools are in small churches. The table published herewith distributes 8,199 churches of the United States and Canada, listed in the 1928 Year Book of the United Christian Missionary Society, according to the number of resident members. It will be remembered that 38.7 per cent of the church-school enrollments listed in this volume were estimates made by officials of the Missionary Society. In this connection it is interesting to note that 3,435, or 41.8 per cent of the 8,199 church memberships listed in this report are estimates made by absentee national officers, and that 58.2 per cent are based on reports from local church officers. It is also interesting to note that we have 1,090 more churches than we have church schools, according to the record of this Year Book.

You will note these significant facts:

We have 690 churches (8.4 per cent) with twenty-five or fewer members.

We have 2,178 churches (26.5 per cent) with fifty or fewer members.

We have 3,349 churches (40.8 per cent) with seventy-five or fewer members.

We have 4,354 churches (53 per cent) with one hundred or fewer members.

We have 5,645 churches (68.7 per cent) with 150 or fewer members.

We have 6,442 churches (78.4 per cent) with two hundred or fewer members.

We have 1,757 churches (21.6 per cent) with more than two hundred members.

We have 466 churches (5.7 per cent) with more than five hundred members.

With one hundred or fewer members in more than one-half of our churches, and two hundred or fewer mem-

bers in more than three-fourths of our churches, we are clearly a people of small churches.

A chart published recently compares the sizes of our churches with the sizes of our church schools. Note the perfect correlation in the black and shaded bars in the chart. The percentages read:

	Churches	Schools
Under 100 members	53.0%	55.0%
100-200 members	25.4%	23.0%
200-300 members	8.4%	8.0%
300-400 members	4.5%	5.1%
400-500 members	2.7%	2.4%
500 and more members	5.7%	5.0%
0-200 members	78.4%	78.0%
200 and more members	21.6%	22.0%

As goes the church, so goes the school. We are a people of small schools in small churches.

A study of this same Year Book will show that 1,954 or 23.9 per cent, of our 8,199 churches contributed in the one year covered by this report \$425,773.96 to the general fund of the United Christian Missionary Society, and that during the same year 2,961, or 41.6 per cent, of our 7,109 church schools contributed \$428,720.21 to this same General Fund. There are 1,007 more church schools contributing to the General Fund of the U. C. M. S. than there are churches contributing to the same fund. To discuss the significant implications of these figures would lead us far afield. They are filled with dynamite, and we must not touch them now.

Let us turn again to the membership in our churches and our church schools. Are our schools as large as they should be, considering the size of the churches? Should these churches be enlarged by evangelizing the un-churched adults in their locality, or should they be enlarged by giving a religious education to the children and youth which are within their reach? Or should both methods be used?

Another fact which stands out clearly in our analysis of the statistics in the 1928 Year Book is the supreme importance of the voluntary lay worker in the church

school. In our 7,109 church schools we have 56,872 teachers and 25,545 officers, or a total of 82,417 teachers and officers. Among this number we have the record of sixty-six who are salaried, professional workers; the rest are voluntary, lay workers recruited from the local church and the local community. Six years is the working period of the average church-school teacher and officer in the local church. At this rate one-sixth of the 82,417 voluntary workers will drop out of service each year, and, to hold our own with no growth in the number of workers to care for new enrollment, we must find and train 13,736 new voluntary teachers and officers each year. This estimate does not take into account the loss from a local church-school staff by removals to other communities. In theory, this loss would be met by teachers of experience moving into the community and taking up the work of those transferred to other churches by removal.

The discovery, training and supervising of 13,736 new teachers and officers each year by the Disciples of Christ in the United States and Canada is one of the major tasks of our brotherhood. Because our average school is a small school we must find a way to provide expert educational guidance and professional enthusiasm for small full-time directors of religious education. This means that we must learn how to federate the resources of the groups of workers who can not finance the services of churches in a local community and to place these federated resources at the service of all of the teachers and officers of the locality. Groups of churches must unite in employing a director of religious education who will serve all of the churches in the locality; community training-schools must be created, on a Christian citizenship basis, in which teachers and officers of the various small churches may receive the training which the large and wealthy churches may be able to provide for their workers. Forces must be united for the good of all.

Here is one of the fatal weaknesses in our present structure. Since 1922, two important words have been rapidly dropping out of the vocabulary of the American church-school leadership. The two disappearing words are community and layman. In place of the community we now have the communion, the sect. In place of the layman we now have the secretary, who is the official spokesman of the sect. Sectarianism and secretarialism now dominate all co-operative efforts in religious education in the United States and Canada. Sectarianism, generally discredited everywhere else, has now taken its last stand in the American church school. If sectarian leaders can establish sectarian cleavages among the children in a community, they can permanently prevent the union of the churches of that community. If they can break up a non-sectarian summer camp of adolescent youth, representing twenty religious sects, into twenty sectarian camps, they can be sure of sending back into the churches of the community the sectarian prejudices which will permanently prevent the union of the churches in that locality. Sectarianism is now in the saddle in American religious education. The community is disunited by the communions, and the layman is disappearing from the councils of the religious education leadership.

Since 1922 there has been a nation-wide weakening in the strength and influence of city, county and State Sunday-school associations. Most of them are financially insolvent because the laymen have lost interest in the movement which is controlled by their sectarian officials. The genius of the old Sunday-school association movement is dead in this country, and the agencies for the expression of community, non-sectarian cooperation are fast disappearing. In its place we have a new movement carefully

and deliberately designed to secure the sectarian control of religious education in the Protestant churches of America.

Ask a few questions about the strength of your city, county and State Sunday-school associations. What are the chief problems? Is your school getting from these agencies the amount and kind of help which should be available to enable you to discover, train and supervise the leadership necessary for your small school? If not, why not? And what do you propose to do about it?

Can a school system which depends so greatly on voluntary, lay leadership hope to succeed without the agencies which guarantee community co-operation and local lay initiative?

Is there any hope for the future of a non-sectarian church if the organization of the religious education of the youth of the country is designed to preserve existing sectarian cleavages?

This wave of sectarianism which has overtaken the movement of religious education is a part of the aftermath of the World War. It belongs with the racial and sectional hatreds that have marked the post-war period. The American people will soon regain their sense of balance and proportion, and the community and the laymen will correct the evils of sectarianism which now hamper the growth of religious education in America.

There are at least four factors necessary to the success of a school within the local church. These four factors are: 1. A minister who is the pastor of his church school. 2. A superintendent with an educational ideal. 3. A body of growing teachers. 4. A church membership in sympathy with the ideals of the modern church school. These factors will be discussed in future articles of this series.—The Lookout.

THE MODERN SAINT

He looks not holy; simple in his belief;

His creed for mystic visions do not scan;

His face has lines cut there by others' grief,

And in his eyes is love of fellow-man.

Not self nor self-salvation is his care;

He yearns to make the world a sunnier clime

To live in; and his mission everywhere

Is strangely like the Christ's in olden time.

No medieval mystery, no crowned

Dim figure, halo-ringed, uncanny bright,

A modern saint! A man who treads earth's ground

And ministers to men with all his might.

—Richard Burton.

PREACHERS AND TRAINMEN

Since the establishment of a pension plan in 1900 by the Pennsylvania Railroad, 22,162 employes have been retired. Can a church be less considerate of its workers than a railroad?

ON HEARING ONE SPEAK VERY FAMILIARLY OF HEAVEN

When the pain is past
And the agony lulled into peace,
And I emerge,

Half-blinded by the strange ethereal light,
And drawing back before ethereal forms that float
Accustomed and serene,

Who'll take my hand,
My trembling, earthly hand,
And welcome me?

—Ferry L. Platt.

A minute man is one not found in a second place.

EDITORIALS

WORLD PEACE IS TO THE FORE

After a year in which the public mind has been filled with the insinuation of patrioteers, big navy proponents and cheap journalists, it is most gratifying to have the interest of world peace "come up to bat".

The big navy propagandist who sued a ship-building corporation for the wages he alleges are due him started things off. Shearer has proven something that might only be darkly hinted. That is the fact that corporations have been willing to employ agents to create scares and international hatreds. One who reads the jingoistic utterances of certain metropolitan newspapers know now the possible source of some of these utterances. Economic determinism lies at the root of the matter. A "kept press" has sold out its ideals for a price.

But the biggest event of the year is the coming of Ramsey MacDonald, the premier of England. No one can discount his testimony in behalf of world peace. He is a peace man not only in times of peace, but in times of war. He was thrown out of his golf clubs because of his war-time pacifism. He found it impossible to secure public office. And now he is the foremost man of the British empire outside the royal family. A man with this history cannot be suspected of plotting against the peace of the world. He seems to be the one man who could have come to America and aroused the conviction of this great country as to his sincerity.

He came offering no veiled alliance. It was not a union of English-speaking peoples against the rest of the world. But rather a first step toward world peace made in the sight of all the world. He told us to take naval parity, and be welcome. Perhaps we are less sure we want it now.

Ramsey MacDonald, the pacifist, and Herbert Hoover, the Quaker, at either end of a log in the forest make a picture that has much of promise in it. And in France is Briand who has the honor of making the initial proposal that led to the Kellogg Pact. If these three men could stay in office for even five more years, the peace movement would be made secure for a long time.

Meanwhile the churches and Christian people can help forward the great cause of peace. They profess to be followers of the Prince of Peace. Their teacher said: "Blessed are the peace-makers." The followers of such a leader should not feel that world peace is any secular interest, but one of the main objectives of the kingdom of God.

A churchman should know the history of the modern peace movement from the Versailles treaty to the visit of Ramsey MacDonald. It is a history in which one clearly traces a development of thought. The philosophy of peace has been worked out in this period, and put into form for acceptance by the nations.

The church people will oppose consistently every effort to arouse hatred against any national group. One remembers with shame the campaigns of hate that have been carried on in this country against Mexico, Japan and more lately Great Britain. The church has countered with a program of love. Our children sent their dolls to Japan and their gifts to Mexico. In doing these things we have come to juster and saner attitudes toward these peoples.

And least of all must church people give place to the cynicism that there has always been war. Once we might say, There has always been slavery. For sixty years this country fought against the importation of slaves before

the trade was finally put down. There is no ancient evil that cannot at last be conquered. To reject the hope of world peace is to reject the prophets and to reject the hopes of the founder of the Christian faith.

THE RELIGION OF THE FARMER

Not many farmers are humanists in the stricter sense. For them, God is no mental abstraction. He belongs to the great world of the out-of-doors, and the farmer finds Him here. The mystery of nature's processes have not been dissipated by modern science. The chemistry of the soil has been worked out, but no one knows yet why a stalk of corn grows.

And even when the farmer has scientific explanations of things he stands in the presence of the great wonders of nature such as thunder and lightning with the awe of the poet. He may not know how to voice his emotions as Shelley did. But perhaps he feels all the poets ever felt. And he is as sure as Walt Whitman that he wants to live in the great out-of-doors. And there he stays unless he is starved out.

The farmer is much alone. Modern machinery has changed that somewhat, but not altogether. He walks down the corn rows on a June day alone. Or if he rides his machinery he is still alone. Few occupations throw men back on themselves like agriculture does. And this lonesome life is favorable to mysticism. It makes room for a clear search of the conscience for evil, and for a quest of God in the inner life.

It is this religious farmer that crooked politicians fear. He will reverse his vote on occasion as some of our very greatest agricultural states show. The criminal dreads to face a jury of farmers. They are not more stern than other men. But they are less likely to be befogged by the sophistries of the law-court.

If the farmer of these days tends to be increasingly an unchurched element in our population, it is not due to his native bent, nor is it due to his environment. It is because church life has fallen into the hands of the city man. Church programs are handed down upon him, and he does not want to get his religion this way.

The increase of tenant farming has affected religion. The man who moves every two years and knows he is going to move is not so likely to be interested in the nearby church as is some one who owns his own land and who has a life time of loyalty to a community. The government has done well to establish federal aid for the tiller of the soil in buying his own farm.

The deflation of agriculture has also affected rural religion. The farmer does not have the same purchasing power with a bushel of corn as he formerly had. If any year corn is high, it is because he has but little to sell. And that does not help.

The increased education of the farmer has led him to be dissatisfied with the thin pabulum he often gets in a struggling little church. Preachers in the rural district have not kept up with the farmers. Of course there are brilliant exceptions. When we find such we give them special honor.

But the native forces that have made the farmer religious still operate. There are hindrances, but it is possible that the next generation of men on the soil may be a mighty force for spiritual religion.

The program for rural religion is simple and obvious:

Consolidate the churches until there are not too many of them to be comfortably supported.

Educate ministers specially for the rural field, and then see that the men who are so educated have the preference.

Enlarge the activities of the churches to meet the social needs of the community.

Bring the farmer's church back into the leadership and control of the farmer himself.

THE REBIRTH OF MISSIONARY ZEAL

The missionary movement is financially at the lowest ebb it has been since the war. Year after year the receipts have declined. This was inevitable in a period when the whole philosophy of the missionary enterprise has been under examination.

We have been busy trying to set up native autonomous churches in many missionary lands. A kindlier assessment of non-Christian religions has been in the making. So true is this that the wise minister will put in the discard nearly all the missionary books that are more than ten years old. In this period certain radical and misguided nationals in foreign lands have been telling us in unmistakable terms that they did not want missionaries. All missionaries ought to go home. Of course, these nationals did not represent the total population, or even a considerable part of it, but their utterances were discouraging.

But while all this was going on, many encouraging things have been happening. Such a great leader as Kagawa has arisen in Japan with a slogan of "a million souls for Christ". He is an unusual type. He combines the fervor of the saint, the enthusiasm of the evangelist and the scientific approach of the Christian sociologist. It is in this period that the backbone of Mohammedanism has been broken with its disestablishment in Turkey, and the subsequent modernization of Turkey. Education and philanthropy on the foreign field would alone justify what money is spent on missions. But few of us would fail to recognize the need of offering to share our religion with the peoples of all the world.

It is no time to let up on missions, but rather an opportunity to offer a fresh and modern presentation of this great cause. Much of the criticism of the missionary enterprise is over for this generation. We have cleaned the missionary house. Now should come the new era of conviction and missionary passion that will call young people to the standards and evoke from us all real sacrifices for a great cause.

THE STRUGGLES OF LITTLE TOWNS FOR UNITY

An unusual number of new church projects have been reported under way during the past month. Some of these will be successful and some will fail. A consolidation of four churches in an Illinois town is halted because a bishop (who has opportunity to know better) declares in writing over his own signature that no federated church ever succeeded. What can a union committee do when confronted by such a letter? In Des Moines, a project to unite four down-town churches into one commanding institution has already come down to a proposed union of immersionists alone. If it is worth while to convert all the world to immersion, what a method for accomplishing it!

But a village in Illinois has cut the gordian knot. The way to unite is just to unite. They are all set up and going and are now looking for their first minister. A village in New York has had the Community Church Workers secretary on for a conference, and address. The situation is reported as hopeful. A town in Maine telegraphs for supplies and as we go to press it reports a new independent church.

The issue of church consolidation will not down. Village after village sees its religious institutions falling into greater and greater futility. Americans are generous with their money, but they get tired of throwing it away. The good sense and thrift that makes the middle class American family forge ahead is at work on the church situation.

We hold that the biggest need in the community church movement in America just now is an insistent but kindly publicity. Every minister who believes in the movement should be writing for local or national newspapers. Stories of successful community churches are sometimes purchased by national magazines at good prices. Whether paid for or not, these articles should be forthcoming. And not least important is the wide circulation of a good community church newspaper.

THE LAYMAN FINDS HIMSELF

The layman has travelled a long way in finding his proper place among the religious forces of America. Once he was entirely without a vote in some of the leading communions of America. His only protest in a local church was registered by a refusal to support a ministry which he regarded as unworthy. Step by step he has come to leadership in leading communions in America. Some of the presiding officers of national organizations are laymen now. They have proven their common sense and good judgment in the midst of this era of theological conflict.

The layman on occasion can preach. One calls to mind many of these who on occasion stand behind the sacred desk with some special message. Among the most popular religious writers of the day is Bruce Barton, a New York business man. The pension drives have been put on in the great communions with lay leadership and these drives conducted by men relatively ignorant of this type of promotion have proven signally successful.

In the local church one notes that preachers come and go. But each church that amounts to anything has in it laymen who are so outstandingly loyal that they are justly regarded as the pillars of the church. These laymen are ready to take any church job, and do their best at it if the congregation insists.

It is a bit discouraging, in view of these reflections to have a great leader in religious education such as Dr. Athearn declare recently that the Sunday school movement has been overlooking the layman and overlooking the community. After all, religious education during our life-time will have to be done in more than ninety per cent of the churches by laymen. There are not lacking many signs on the horizon that the layman who was once so vocal in Sunday school conventions of the past will speak up in the presence of theorists insisting upon common sense programs for Smithville in religious education. The energy of our theorists has been going to methods for big schools. Is it not time for the village to have its innings?

The church offers the one bulwark against the materialism and cynicism of the times. No religious workers should be ashamed of the gospel of Christ at such a time.

Reports of cooperative work of churches in smaller towns is solicited. Where the churches do not unite, they may cooperate. We want news of this cooperation.

Notices of ministers and churches seeking connection are printed in this column at the rate of \$1.75 per inch per issue. Copy must reach us before the 25th of the month. Mail may be directed to our office.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor -St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

We continue our journey through Isaiah. As we read each daily passage we are alert to find some gem of truth which will help us in the every-day affairs of life. God's Word, read with a receptive attitude of mind, always brings some message to the soul.

The day in which we live is much in need of a renewed emphasis upon the spiritual side of life. Man cannot really live by material bread alone. He needs food for the soul. A daily feeding of the mind upon a portion of the Bible will aid you to become strong in the Lord and in the strength of His might.

Week of November 17: November 17, Isaiah 37:1-7; November 18, Isaiah 37:8-20; November 19, Isaiah 37:21-29; November 20, Isaiah 37:30-38; November 21, Isaiah 38:1-8; November 22, Isaiah 38:9-22; November 23, Isaiah 39:1-8.

Week of November 24: November 24, Isaiah 40:1-11; November 25, Isaiah 40:12-17; November 26, Isaiah 40:18-26; November 27, Isaiah 40:27-31; November 28, Isaiah 41:1-7; November 29, Isaiah 41:8-20; November 30, Isaiah 41:21-29.

Week of December 1: December 1, Isaiah 42:1-9; December 2, Isaiah 42:10-17; December 3, Isaiah 42:18-25; December 4, Isaiah 43:1-7; December 5, Isaiah 43:8-13; December 6, Isaiah 43:14-21; December 7, Isaiah 43:22-28.

Week of December 8: December 8, Isaiah 44:1-8; December 9, Isaiah 44:9-17; December 10, Isaiah 44:18-23; December 11, Isaiah 44:24-28; December 12, Isaiah 45:1-8; December 13, Isaiah 45:9-17; December 14, Isaiah 45:18-25.

SUNDAY SCHOOL LESSONS

November 17—"Living with People of Other Races"—Ruth 1:1-18; John 4:5-10; Acts 10:1-11:18; Romans 1:14; Galatians 3:28, 29.

The lesson commentary well states the goal for this lesson: "To teach the love of God in Christ Jesus for the people of the whole earth and to point out and establish the oneness of all people as made possible in and through Christ Jesus." Our country is the great melting pot of the nations. Scarcely a day goes by but that we have dealings of some kind with races other than our own. We should, therefore, know how to live peaceably with those of another race, for God has made of one blood all the nations of the earth.

There is plenty of good in all races, if we just look for it. Rather than look for the faults, form the habit of looking for the good. Above racial prejudice, we can climb to the higher level of race appreciation.

Through Jesus, the Christ, racial barriers are broken down. "He knew no racial frontiers. He died to save us without respect to race or nation. Will His followers build up barriers He broke down?"

November 24—"The Higher Patriotism"—The Book of Jonah

There has been much discussion over the Book of Jonah. It is one of the world's great pieces of literature. It is the great missionary book of the Old Testament. It reveals the attitude of God to a lost world. Jonah was wrong in his exclusive view of God's mercy.

While we sing of the wideness in God's mercy, it is a good thing for us to practice it. Do not let prejudice keep you from wanting God to be gracious to others. In Christ, the perfect revelation of a God of love, there is no East nor West, in Him there is no North nor South. God calls us to the higher patriotism to be gracious to all the nations of the earth.

Salvation is for all mankind. Through His prophets God calls to repentance. How natural it was for Him to have mercy on Nineveh when its king and its people repented of their sins. Read the entire book of Jonah carefully.

December 1—"The Christian Home in a Modern World"—Deut. 6:3-9; Matthew 19:3-9; Luke 2:40-52; 24:28-32; Eph. 6:1-9; II Tim. 1:3-5; 3:14, 15.

"To practice, teach and promote the ideals of the Christian life in the home" is the goal of this lesson as stated in the Lesson Commentary. Certainly in our day when there are so many attractions to allure us away from the fireside of the home, it is good for us to have a proper appreciation of the place of the home.

The symmetrical growth of Jesus under the influence of His home in Nazareth, under the training of Mary and Joseph, ought to be an inspiration to parents and children in our twentieth century world. As Jesus went back to Nazareth from His first visit to Jerusalem, He was obedient to the influences and regulations of His home, and as a result He "advanced in wisdom and

stature, and in favor with God and men." In other words, He grew physically, mentally, spiritually, and socially.

The home of a divine institution. It is earth's only Paradise, or can be. All the members, parents and children, should cooperate to make it Christian in atmosphere and practice. Make Jesus an unseen guest in your home. Start early in religious training and let it continue throughout life. Parents have a great responsibility.

December 8—"Helping Neighbors in Need"—Matthew 25:31-46; Luke 10:25-37; James 1:27; 2:14-17.

The test of faith is found in its active expression. A faith limited to mere words does not mean anything. But a faith expressed in deeds of love and service is one of the greatest things in the world. Mankind is divided into two classes: the neighborly and the unneighborly. There is no better example of these than the men we read about in Jesus' immortal story of "The Good Samaritan" as recorded in chapter ten of Luke's Gospel. Read it again. Watch each figure as he moves across the scene.

Living as we do in a world brought close together by rapid means of travel and communication, neighborly helpfulness has a wider scope than ever before. It is a good thing to learn to do acts of kindness at close hand; not only to give of our money through accredited organizations and institutions, which we ought to do certainly, but also to try to lend a helping hand to some worthy person each day. Life is made up very largely of many little deeds of kindness. Such a practice is a good way to practice the presence of God. For in the parable in one of our Scriptural references we read: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

YOUNG PEOPLE'S TOPICS

November 17—"What Should Young Men and Young Women Expect of Each Other?"—II Peter 1:2-11.

November 24—"Thanksgiving Through Thanks-Living"—Psalm 116:12-14; 17-19.

December 1—"Why is Christianity a Missionary Religion?"—Matthew 28:18-20.

December 8—"The First Coming of Christ"—Philippians 2:5-7.

WHEN THE CHILD LIES

By Garry Cleveland Myers, Ph. D.

Suppose we discover in our child's remark a clear-cut deliberate lie; or suppose our child is reported by the teacher as having lied to her. What shall we do? Punishment is first applied by most parents; but it is about the poorest means of help, and the older the child the less of value it is. Scolding, shaming or any play upon the child's feelings will, as a rule, be ineffective. In the school the teacher may, because of the effect of the instance upon other children there, punish the offender. But in the home, punishment should be avoided, as a rule, under such circumstances. Confront the child with the facts; lead him to see how much trouble the lie has caused, and how impossible a world would be where no one could depend upon what others said. Then be a little more cautious than usual about the child's temptations. Become a better pal of his. Cultivate stronger bonds of genuine affection for him. If, on the contrary, your feelings are your guide, you may be so disturbed over his lying, your family pride may be so wounded, that you are not only angry at the child for his bad behavior but your wrath is prolonged. You may let yourself care less for him, and show less affection. Instead, he needs more affection that is genuine, he needs more honest approvals, more successes and victories shared with you. Play more games with him, tell more jokes, induce him to tell more to you. Make him feel that he is worth while and that you care for him. Such a constructive program is advised regardless of the child's offense. In serious cases consult a specialist trained in child psychology or psychiatry.

CHURCH EDIFICES GROW IN CHICAGO

An elaborate directory of the Protestant churches of Chicago, lately published by the Chicago Church Federation, shows that the Protestant churches and institutions in the Chicago area spent more than twelve and one-half million dollars on building enterprises during the year ending June 30, 1929. The Lutherans were at the top, with an expenditure of over two million, and the Methodist Episcopal Churches stood next in the amount of expenditure.

SECRETARY'S JOTTINGS

J. Robert Hargreaves.

Inquiry has been made concerning the workings of the cooperative relations between the Federal Council, the Home Missions Council and the Community Church Workers. Since my last letter the second meeting of the Joint Committee has been held. One particular point which called for considerable consideration at that meeting, was the possible closer integration of the federated church. As our experience leads us deeper and deeper into the rural church situation we are more and more convinced that the process of federation is the line which must receive major consideration in the question of immediate church adjustment. At present there is lacking a uniformity of approach, and that sufficient sympathy which will encourage the mutual confidence which tends to singleness of church consciousness in the federated group. While outside relations and interests, with the different denominations involved, can and should be maintained, still, if a federation is to be successful there must be a single church consciousness, so far as the local situation is concerned. There must also be an unquestioned expectation of permanency. To get these things there must be means devised whereby denominational officials will get together in the consideration of the interests involved in the several federations and work with the united churches as one committee. The reaching of a clearer and more generally uniform understanding of the status of the federated church and the obtaining of a simpler method of outside affiliation is one of the things the different councils will cooperate in.

In the meeting of the Five Year Program Committee on Survey and Adjustment, which followed the meeting of The Joint Committee, it was decided to institute no further surveys, than those already under way, until the necessary follow-up in the work of adjustment had been made in places already studied. Different types of effort are pending in four or five states. Of interest to the readers of this paper, and as illustrative of the cooperation with the Home Missions Council, I will mention the effort which is being projected in northern Wisconsin looking towards the possible pooling of home missionary funds in five counties of that region. We are to have a meeting of those who are essential to such an enterprise in the month of December. Before the time of that gathering some further special studies will need to be made and in this the Home Missions Council will lend aid. In this whole effort Dr. King is equally interested with your secretary and we will attend the conference together. An effort of a somewhat similar character and initiated by the Home Missions Council is being projected in the Ozark region of Missouri and in this Mr. Titus will actively represent us in some of the necessary preliminary work. This enterprise looks to the placing of the missionary work of the Ozark district on an interdenominational basis. In Minnesota, as representing the adjustment work of the Joint Committee, I recently made studies of several village church conditions and on the 8th of this month am invited to make report of my findings to the State Council of Churches. It is the understanding that these findings will, in some way, receive practical consideration and such subsequent action thereon as is possible, in harmony with the wishes of the localities involved. These and other efforts of like character are made possible through our system of cooperation.

On the 10th and 11th of October the meeting of the Iowa Community Church Conference was held at Des Moines. Dr. Guild of the Federal Council and myself were present at this meeting and took part in the program. One half the time of this assembly was given over to a laboratory study of church conditions in central Iowa. The need for a council of churches was plainly demonstrated and the plans for the organizing of such a council, as they are now proceeding, carefully explained. C. E. Rash, the newly elected president of our conference will take an active part in the organizing and subsequent work of the anticipated council.

I am writing this from New York State where I have been spending two or three days in company with Dr. Vermilya, Secretary of the State Council of Churches in the study of village conditions in Wyoming and Erie Counties. Tonight we will attend a committee meeting in Buffalo consisting of representatives of several church organizations in which plans will be perfected for the setting up of a conference which will give direct consideration to the possible aiding of over-churched districts in this section in their endeavor to adjust to their community needs. It was at first intended that this effort should have been conducted in connection with the Western New York Community Church Conference which is to be held with the Oak Grove Church, of Buffalo, in the first week of November, but the size of the interest caused the brethren to decide on a separate meeting.

I am told that this section of New York is quite typical of a very large portion of the rural districts of the state. Such being the case, the work of the State Council of Churches, under the

leadership of Dr. Vermilya, should have the benefit of any cooperation in service which we can find it possible to render. In common with the experience in other states the rural population is diminishing. As things now stand there are more than double the number of churches needed for the practical service of the people with no hope for growth in the several village centers. In most of the places we visited there was some thought of the need for a simpler and more unified form of church life. If a reasonable and generous acceptance of church federation as a policy of immediate relief can be generally obtained it would seem that hundreds of adjustments might be looked for in a very short space of time.

During the month it was the secretary's privilege to preach at anniversary services in Stowe, Ohio, and in Mattoon, Illinois. Both of these events were inspiring and suggestive of developing work in the interests of the kingdom of God. The church at Mattoon is central in the city, and has a substantial congregation. In Stowe they are going through the not uncommon experience, of having outgrown their present church quarters. Both churches are blessed by a good leadership in the ministers and church officials.

The church at Snyder, New York, is now far along with their building operations. They are going to have a magnificent plant. A number of our community churches are in the midst of extensive building operations. Possibly the most extensive are those in Snyder, New York, and in Des Moines, Iowa. It is hard to judge which will have the better plant. Both are indicative of a fine consecration to community service and suggestive of what a district can do within its own borders when it is fortunate enough to be united. All of the places now in mind are building within their own resources and the financial reports are hopeful.

In closing, may I call the attention of Kansas readers to the meeting at Hutchinson in November. You can receive full information from B. W. Sinderson, of Whitewater. New York readers, who are within reach of Buffalo are cordially invited to attend the meeting with the Oak Grove church. The date of this gathering is, I believe, November 6. Full particulars may be obtained by dropping a card to J. D. Wyker, 152 Hedley Place, Buffalo. December gatherings will be referred to next month.

PROFESSOR NIEBUHR BECOMES SOCIAL SERVICE CHAIRMAN

Professor Reinhold Niebuhr, one of the leaders in the Evangelical Synod of North America and author of the well-known volumes, "Does Civilization Need Religion?" and "Leaves from the Notebook of a Tamed Cynic," this month becomes Chairman of the Federal Council's Commission on the Church and Social Service. Professor Niebuhr is one of the best-known younger interpreters of the Christian faith in both its personal and its social aspects.

UNIQUE EXPERIMENT IN TRAINING MINISTERS

Theological students who, during the winter, were engrossed in church history, biblical literature and theology, found themselves, last summer, studying in the workhouse, the jail, the hospitals, the juvenile court, the court of domestic relations and the various charitable organizations of Cincinnati, Ohio. Their textbooks were the human beings who came under the care of these various social service agencies of the city. These young men, about twenty in number, came from various divinity schools of the Protestant Episcopal Church and were brought together by William S. Keller, M. D., a far-seeing Episcopal layman who is convinced that one of the greatest needs of the ministry today is to be brought into more direct contact with the social forces of the city and to have experience in personal case work with the most needy individuals.

CONGREGATIONAL-CHRISTIAN MERGER ANTICIPATED

When the General Convention of the Christian Church meets in Piqua, Ohio, on October 22, the chief item on the agenda will be the proposal for union with the National Council of the Congregational Churches. The Congregationalists at their Biennial Meeting, held in Detroit last June, have already ratified the proposal. In anticipation of the union, two theological schools one of the Congregational Church in Atlanta, Ga., and the other of the Christian Church in North Carolina, have already been consolidated and are opening jointly at Elon College, N. C., this month.

READY FOR WORK

A man, experienced as Director of Activities and Church Business Manager; his wife, a Young People's Specialist and Director of Pageantry will be available for full time January first. Write O. P. Q., Community Churchman, Park Ridge, Ill.

A FRONTIER EXPERIMENT

H. Harold Meyer.

The experiment in community religious education here described is still in progress. The fact that it continues to grow in size and influence in the community is sufficient evidence of its success thus far. It is hardly probable that a religious-educational program modeled after the one described here would be universally successful; but the methods employed in building this program could be successfully applied to the building or rebuilding of the religious-educational program for any church or community.

The scene of this experiment is a Southwest frontier community of less than a thousand inhabitants, who supported three churches—Roman Catholic, Christian Science, and Mormon. Of these only the Mormons maintained a church school. A Methodist church had tried several times to get started in the community and had failed as often. But it left its mark in the form of a feeble Sunday school, which held forth in a one-room church building. The pupils were treated to spiritual nourishment in the form of the warmed-over edition of last Sunday's women's Bible class lesson, considerable tedious prayer, songs (Bowery-mission type), and assorted anecdotes, stories, etc., each with a moral. The staff was tired, and the pupils preferred to stay at home; so when two newcomers in the community visited the school for two successive Sundays and seemed to show some interest in what was going on, the superintendency was handed to one of them, and he was "it" before he knew what it was all about.

The new superintendent had had opportunity in his varied Sunday-school experience, both as a pupil and as teacher, to form some very definite opinions about what a Sunday school ought not to be. His first move, therefore, was directed toward grading and consisted in procuring the use of another building and removing the little children to it, where they could get some religious instruction suited to their intellectual capabilities, and where they would not be in the way of the other classes. In the school proper, opening and closing exercises were displaced by one worship service, which seemed to please the pupils and allowed a longer time for the lesson. An effort was made to do a bit of religious education on Sunday morning, rather than to kill time.

About this time a movement got under way to form a community church, which was to include in its membership all Protestant Christians who cared to join. Most of the people backing the community church venture were in some way connected with the Sunday school. The superintendent suggested it would be a good idea to close up the Sunday school for part of the summer and start all over again as a department of the community church; so this was done.

The community church commenced operations and provided among other things, for a committee on religious education. The Sunday school superintendent was made chairman of this committee and was given authority to do much as he pleased. This was fortunate, for in the rebuilding of the church school he had to bow to no convention. There were no local precedents to follow.

Fortunately, the pastor of the community church was experienced in the field of religious educating and realized that the mission of the church was largely one of religious education. This was recognized in that three out of five paragraphs in the article of the church constitution setting forth its purposes referred to religious education. The aim was "to train the children and young people of the community in a knowledge of the ideals of Jesus and in the habitual practice of those ideals in daily life; to provide for all people who love God and fellow men the spiritual nurture that comes from united worship; to minister to all phases of life."

This made the aims clear and gave the Committee on Religious Education something to work toward. Their task was first to build a church school organization, providing for classes for all age groups; then to organize a staff, to secure the use of enough buildings so that the school could be departmentalized and graded, and to see to it that proper and sufficient week-day activities of a recreational nature were provided for the children. Also, it was necessary to create a church curriculum that should be best suited to the particular needs of the community, to advertise the church school, and to survey the community to the end that every person not having other affiliations should receive a personal invitation to attend.

The accomplishment of this program was gone about in the following manner: The chairman, through the pastor, prevailed upon the committee on church attendance to make the approach used in their town survey in the form of an invitation to the children to attend the community church school. The figures turned in by this survey formed a basis for building the organization of the church school. Close grading was impossible, due to the smallness of the available membership, but a system based on the principle of preserving natural week-day groupings

was devised. This organization included the following departments and classes: Primary Department: beginners' and primary classes; Junior: younger boys, younger girls, older boys, older girls; Young People's: a discussion group; and Adult Department: women's Bible class and men's Bible class.

Financial worries were dispelled by an arrangement with the board of directors of the church whereby all offerings from the church school were turned over to the church, and the church in turn defrayed all expenses of the church school. The people who directed the destinies of the Boy Scout and Camp Fire Girl organizations in the town were enlisted as members of the Committee on Religious Education. The leader of one of these organizations became a member of the church-school staff. This arrangement provided a means for handling the week-day recreational activities for juniors and largely solved the problem of attendance for that department in the church school.—Church School Journal.

THE CALL OF AUTUMN

All the year I looked forward to autumn. It teems with so many beautiful memories, so many shadows of the past. The days of color and pungent smell in the out-of-doors.

But with this beloved autumn come many sad partings—the leaves of the trees and the fields of flowers that cheered and gave beauty for so long, the birds that flew here and there, singing their songs to the winds that ran over the miles!

It is hard to stay indoors and work during these fleeing weeks of autumn. And yet there are shut-ins who never see this gorgeous display of waning spring and summer, so that this season is filled with losses and gains.

We are fortunate to be able to go to the country, to pass over winding roads that are lined with all the changing moods of this time. At this season, more than at any other, I envy the farmer and the country inhabitant. No wonder such people are so frequently calm and peaceful in their attitude toward life. To get the viewpoints of the tiller of the soil is a rare privilege.

What joy there is in the early frosts that bite the air and stimulate the nostrils!

To us who have known the days of nut-hunting in the fields, there are few memories so precious. Hickory nuts, hazel nuts, black walnuts and those almost extinct butternuts. How we loved to roam through the woods and hunt them out!

How the soul is brightened, and the heart cleansed, by these glorious days of autumn. I wish that those who live in the warmer climates, and who have never known a northern autumn, might experience it at least once. The memory would linger long.

There is a ripeness and mellowness to autumn that words are unable to express. The stars at night seem nearer and brighter, and earth itself warmer and more intimate.—George Matthew Adams, in *The Chicago Evening Post*.

CREED OF A FUTURE FARMER

I believe in the future of farming, with a faith born not of words but of deeds—achievement won by the present and past generations of farmers; in the promise of better days through better ways, even as the better things we now enjoy have come up to us from the struggles of former years.

I believe that to live and work on a good farm is pleasant as well as challenging; for I know the joys and discomforts of farming even in hours of discouragement, I cannot deny.

I believe in leadership from ourselves and respect from others. I believe in my own ability to work efficiently and think clearly, with such knowledge and skill as I can secure, and in the ability of organized farmers to serve our own and the public interest in marketing the product of our toil. I believe we can safeguard those rights against practices and policies that are unfair.

I believe in less dependence on begging and more power in bargaining: in the life abundant and enough honest wealth to help make it so—for others as well as myself; in less need for charity and more of it when needed; in being happy myself and playing square with those whose happiness depends upon me.

I believe that rural America can and will hold true to the best traditions in our national life and that I can exert for my part in that inspiring task.—The Sargent Cooperator.

WILL MISSIONARY AREAS ELECT THEIR OWN BISHOPS?

The Fall Conferences of the Methodist Episcopal Church, which are just now beginning, will all be voting upon the proposal submitted by the last General Conference of the Church, which would give authority to the younger churches on the mission field to select bishops for themselves. This fundamental change in Methodist policy has been proposed in order to provide for a larger measure of local self-government, in line with the aspirations of the various racial and national groups. The Spring Conferences have already approved the proposal by a nearly nine-tenths majority.

COMMUNITY CHURCH NEWS

Two More Community Churches in Texas

The southern states where the community church idea seems to take hold are Florida and Texas. Two new churches are reported in Texas by L. O. Lambly, pastor at LaPorte. The Groves community church is in a suburb of Port Arthur. Lynn Squires is pastor. He is a Congregational minister. The other church is at South Houston. The LaPorte church has been making good progress during the three year pastorate of Mr. Lambly. The Sunday school enrollment is 225, more than double the old figure. The Sunday school occupies a building erected for the Red Cross and the public library.

Editor Spanks the Sectarians

A recent news note in this paper chronicled the fact that federated church people in Atascadero, Calif., had assisted in the raising of a fund for a Catholic church. The federated church meets in a community building, and wishes to erect a religious edifice for its worship. And now there appears to be some rift in the community. The editor of the Atascadero News takes some sectarians to task for their attitude, and declares the time has come for Christian unity to be practiced as well as talked. It would not be half bad if editors in other parts of the country would start the spanking process.

Union Movement in Des Moines Halts

The negotiations for unity of four down-town churches in Des Moines seem to have come to a halt. The pastor of Central Christian church has resigned, and is available for a community church. There is talk now of a union of the Disciples and Baptist churches on an immersionist basis. The leaders of many of these churches sincerely wished the larger union, but the time seems not to be ripe for its consummation. It does not take so many people to defeat a union movement if they are noisy.

Joint Committee Holds Session

The committees of four churches of Pekin, Ill., met on September 17 to consider a proposal for some sort of union of these churches. About twenty men composed the group. They were from the Methodist, Presbyterian, Congregational and Christian churches. The members of the joint committee are solidly in favor of union but the whole project must be studied in the light of existing conditions. The Insull interests propose to build in Pekin the largest generating plant in the world. Pekin people believe that their community is coming into a new era of prosperity. There was a slump when prohibition closed up the distilleries as Pekin was fourth of all cities in America in amount of whiskey tax paid.

Two Meetings on Sunday Evening

Sauganash community church, located in a residential district of Chicago, has not much history yet, but its minister seeks to meet the varying needs of the community. Some of the people want the old-fashioned evangelistic service on Sunday evening. They get it at 7:30. And other folks who are not much interested in religion come in from the community round about at 8:45, and hear travel talks. Local people have conducted tours recently to Scandinavia and to Germany. All the tourists have travelled with their minds, and no sea-sickness was

reported! George W. Morris is the minister.

Gypsum Church Educates a Refugee

An interesting special project is that of Gypsum, O., community church which has adopted an Armenian refugee. This costs eighty dollars a year. A girl by the name of Anahid is receiving an education by this means, and the church keeps in touch with her through the mail. This church is composed largely of the employees of the United States Gypsum company. F. B. Cook is the minister.

New Church Reported At Gilson, Illinois

Over in the corn belt of Illinois the religious people in a village have gotten together, and have formed a community church. Gilson, Ill., is a small town of 250 people, and one church is quite enough for its needs. Except for the use of Community Churchman literature the little town has engineered its new movement quite without outside help. The church expects to call a pastor soon.

Churches Seek Unity at Castile, N. Y.

A movement to bring the religious people of Castile, N. Y., together in one church is reported. They will secure a speaker from some community church at an early date, and give serious consideration to the question of union.

District Superintendent

Makes Extended Comment

In a news letter to Zion's Herald, the weekly religious publication of the Methodist church Leroy W. Stringfellow, D. D., southern New Hampshire district superintendent, in a review of his first few months in that position devotes considerable space to activities in Cheshire county where he has devoted much time and labor. He especially praises the work as being carried on in Federated church at Marlboro under the leadership of Herbert J. Foote as follows:

"A report of the federated work in the district could not well be presented without calling attention to Marlboro. Here there is a federation that is a federation more than in name. It consists of the Methodist, Congregational, and Universalist denominations. The pastor lives in the Universalist parsonage, the young people's society meets in the Universalist church, the united congregation worships in the Congregational church, and the Methodist church is used for the pastor's study and for a social and recreational hall. In this instance, each denomination does not see how much it can get and keep, but how much it can give up and do. Such a spirit makes for harmony and success. Many of the older adherents of all denominations are loud in their affirmations that such a merger was the greatest blessing that has come to Marlboro within their memory. The church has a new standing in the town, and it serves as a model of federated activity. Herbert J. Foote, ably assisted by his wife, is the enthusiastic leader and pastor of this unique experiment in interdenominational team-work.

Debate on Dedication Held at Unitarian Conference

As the preliminary feature of the 66th annual conference of the New Hampshire

Unitarian association, including 23 churches of that denomination, which opened Wednesday night and continued in session today at the local Unitarian church, Dr. Albert C. Dieffenbach, editor of the Christian Register, Boston, and Herbert J. Foote, pastor of Federated church at Marlboro, joined in a debate on the question "Shall The Churches Unite?" Dr. Dieffenbach took the negative side of the subject and Mr. Foote the affirmative viewpoint.

Ministers and laymen from other Keene churches and surrounding towns, representing many denominations, joined with delegates from throughout the state in listening to the debate, and at the close many of them added their views on the subject, the meeting being thrown open for general discussion.

Mr. Foote in opening his speech said that because Protestantism had been torn by rents for some 400 years some people believed it should be always torn and bleeding. He admitted a mighty restlessness and said many churches have been forced to close their doors, but they have gained by pooling their resources, powers, etc., he said.

The Marlboro pastor answered Dr. Dieffenbach's statement about not being able to find a successful federated church. He invited him, or any other critic of church union, to come to Marlboro to interview anyone and find whether conditions have not been improved by the federation.

There was a little bit of "fire-works" between the two speakers over the statement of Dr. Dieffenbach that church members like to hear what gives offense to no one, which caused Mr. Foote to remark that not one person had ever attempted to padlock his lips and that they wouldn't get very far if they did. The editor replied to this and, to affirm his statement that one denomination predominated in a successful federated church said Mr. Foote was a life long Methodist, and that the editor could not conceive how one who had been brought up in such a hotbed of Methodism as Boston university could preach anything different.

Mr. Foote deplored opposition, criticism and competition within the different bodies of the Protestant church, and said that the church union had come about in an endeavor to do away with such bickerings and rivalry. He called it a travesty the way the churches vie with each other on Saturday mornings and evenings in setting forth their wares in the newspapers. He said that he did not consider the federated church a panacea for all ills but that a great, united church would be better able to cope with the ills of the world, in place of 215 denominations, the church thus being able to speak more effectively.

There are two major objections to federation, said Mr. Foote, one intellectual independence and the other denominational loyalty, and he characterized the former as a smoke screen. The Christian church cannot endure half slave and half free, he said.

He pointed out that there are 2,000 union churches of various types in as many different localities which means that from 4,000 to 6,000 denominational churches must have closed their doors for the larger interests of the Kingdom of God. He spoke particularly of the need in rural communities where there are two

churches operating under budgets of small pittance.

Date and Place of Next Conference

The administrative committee of the Community Church Workers met in Chicago on October 8. Among their doings was the decision to locate the next biennial national conference of the Community Church Workers in Park Ridge, Illinois, May 13, 14 and 15. The program committee chairman is Rev. Oliver C. Weist, pastor of First community church, of Columbus, Ohio. In the evening a dinner was held in the Hyde Park Y. M. C. A. which was attended by twenty or thirty Chicago ministers, most of them from community and federated churches. This dinner meeting decided on a later meeting of Chicago ministers. This later meeting is planned for Tuesday noon, Nov. 5 at the Central Y. M. C. A.

New Church Planned at Orono, Maine

A brief telegram announces a meeting at Orono, Maine, on Oct. 27 at which the formation of a community church was to be discussed. The literature provided for such purpose by this paper was supplied to the local committee. The correspondent is Cecil G. Fielder. On Oct. 27 a new community church at Ashburn, Missouri, completed its organization. Each new member was presented with the tract "Questions and Answers About the Community Church."

Community Church Minister Is Married

John Codd, pastor of a large and successful community church at Mattoon, Ill., was bereaved of his first wife two years ago. Recently he has married again, to a lady of his congregation. He and his bride were visiting in Chicago recently. Mattoon church is of the independent type and has 595 members. It has in its ranks every banker in town, and many of the leading business people. The pastor holds his ministerial standing with the United Brethren denomination. For a time he was secretary of the Mattoon Chamber of Commerce.

Kansas Conference Plans

A conference of community, union and federated churches of Kansas and Oklahoma will be held at Hutchinson, Kans., Nov. 12. The joint committee of the Federal Council of Churches, the Home Missions Council, and the Community Church Workers assist in setting up the conference. The meetings will be held in the Y. M. C. A. The following is the program:

Tuesday, November 12, 1929
11:00 a. m.—Meeting of the executive committee
Afternoon General Session—B. W. Sinder-son presiding
2:00—Worship service, Rev. H. T. Unruh, Halstead, Kansas
2:15—"The Church Situation in My Town," Mr. W. A. Criehtfield, Geneseo, Kansas; Mr. C. A. Christenson, Mt. Hope, Kansas
2:45—Field Study of Actual Church conditions in typical sections of the state. (Rural and small town communities).
Group I—Guy T. Gebhart, County Y. M. C. A. Secretary, Wichita, Kans.
Group II—Prof. Walter Burr, K. S. A. C., Manhattan, Kansas.
6:00—Conference Fellowship Dinner, Y. M. C. A. Entertainment leader—Mr. Bert Mitchener, Hutchinson.
Evening Session

Paul L. Hastings, Presiding
First Presbyterian Church
7:30—Song Service, Mr. Bert Mitchener
Conference Offering
Worship—Rev. H. O. Judd, Community Church, Garden City, Kansas
8:00—Address, Rev. Frank Richards, General Secretary, Kansas Council of Religious Education, Topeka, Kansas.
8:30—Special music, Partridge Community Church Choir, Partridge, Kansas
8:40—Address, Rev. J. R. Hargreaves
Adjournment
Wednesday, Y. M. C. A.
B. W. Sinder-son, Presiding
9:00—Prayer, Rev. George R. Burgin, Salem Community Church, Nickerson, Kansas
Business Session

10:00—Activities of the Community type of churches.
1. Missions, by a representative of the Home Missions Council.
2. Recreation, especially for young people, Rev. L. M. Rymph, Fairmount Community Church, Wichita, Kansas
3. Religious Education, Melvin Dorsett, Director of Religious Education, Wichita Council of Churches.
4. Organization, Rev. Glenn Witherspoon, Welborn Community Church, Kansas City, Kansas.
11:00—Open Forum, led by Mr. Hargreaves
12:00—Adjourn for lunch.
1:30—Continuation of the Tuesday afternoon Field Study, with varied methods of adjustment. Mr. Gebbari and Prof. Burr.

(A trip to the Kansas State Reformatory for boys is being arranged for those who care to go.)
3:00—Adjournment.

Registration free. Rooms for delegates will be arranged for at a minimum charge.

Note—This is simply the first draft of the suggested program. More definite programs will be sent out as soon as arrangements are made with the desired speakers.

Church Still Discussing Its Future

Federated church, of Atascadero, Calif., is still in the process of discussing its future. It was hard hit in the financial troubles that came to the town some years ago, but now the financial situation is improving. The business men of the town are willing to get behind a new church movement but timid ones are holding back. The minister of the church, Leon D. Bliss, publishes his sermons in the town paper from time to time and is found assisting various community enterprises.

Two New Churches Formed in the South

The community church movement has not made the development in the South that it has made in other sections of the country up to the present moment. It is gratifying, therefore, to receive news of two new churches organized in that section recently. A country church is holding services at Monticello, Florida, and formal organization will be accomplished shortly. W. E. Dean is prominent in the movement. An undenominational church has been organized in South Houston, Texas, with a membership that is about one hundred, according to reports. R. R. Rives, of Nacogdoches, Tex., is the pastor. C. B. LaBerge, of South Houston is the Sunday school superintendent. The use of Piper's "Community Churches" assisted the Texas community in choosing the community form of organization.

Local Action Ahead of the National

The interest in local church unity has out-distanced that in the national, Christian and Congregational churches have recently united at Columbus, O., and in Lima. Another interesting federation is that of the Christians and Congregationalists at Ft. Recovery, Ohio. This historic village, the scene of a great Indian battle in the early days, has been a sadly over-churched community. J. E. Etter, pastor of the Christian church of Greenville, Ohio, has come to be the pastor of the federated church and began his work there on Oct. 1. The community still has three varieties of Disciples church, a Lutheran church, a Catholic church and a Methodist church in a town of less than two thousand.

Federated Church Formed in Allen County

The Christian and Reformed churches of Allen County in Ohio have adopted articles of agreement binding them together in "The First Federated Church of Spencerville." The agreement becomes effective on Nov. 1.

Rev. A. C. Yost of the Reformed congregation, by agreement, becomes the first pastor of the Federated church. The Christian church had no pastor at the time of the merger. The articles provide that future pastors shall alternate between the two denominations.

"Any minister called to serve the church shall administer the sacraments and direct the affairs of the Federated Church in an impartial and unbiased manner, the articles provide.

The arrangement is effective for a period of two years and may be continued thereafter by vote of two-thirds of each congregation.

The two churches agree to work and worship as one church, but to retain their separate identities and organization and to support their respective denominational benevolences.

Spiritual and temporal affairs are placed in the hands of a spiritual council and an executive committee respectively, each composed of eight members, of whom each church selects four.

Maintenance of church property is left in the hands of the executive committee, with the provision that no alteration shall be made in either building except by consent of the congregation owning it. The Christian church building is to be used as the principal place of worship.

An Open Letter

I attended the Central West Congregational Association recently. There the status of ministers of community and union churches was considered. Everything was done to open the door for any member of such a church to participate to the fullest possible extent. Similarly I attended the Congregational State Conference at Downer's Grove, Ill., when one amendment to the constitution was adopted. The rider had the words "except voting" and on the floor of the conference this rider was defeated by an overwhelming majority, and community and union churches which are affiliated churches in local associations have all the rights and privileges of regular Congregational churches in both local associations and in state conferences. At the Central West Association the men's hour was entirely devoted to finding the technical way to open the door for these union churches and their ministers to retain all of their

rights and privileges, although they are no longer denominational and our union church was received as an affiliated church, although we told them very frankly that, "the Union church at Brimfield, Ill., is not a Congregational church, and never intends to become one, but we are willing to pay per capita dues on our former Congregational members, and bear our proportionate share of Congregational benevolences in order to have the benefits of the Congregational fellowship, but we also intend to maintain membership with the Community Church Workers, and reserve the right to support such other missionary projects of other denominations or of no denomination as our boards of trustees and deacons see fit to recommend. Our present benevolence budget of \$500 has only \$250 for Congregational missions, and we herewith present our 1929 per capita dues on only the number of former Congregational members. We wish to know if this meets your requirements for affiliated membership?" It was voted unanimously thus to accept us as an affiliated church, but without denominational membership since we did not wish that. If you consider this of sufficient interest you may print it in the November issue of the Community Churchman verbatim, as it points the way for similar action by other denominations, by which any necessity for the community churches becoming another denomination, is eliminated, in harmony with the desires of the leaders of the Community Church Workers, whom I know best.

H. N. Blakeway.

Broadcast from Yakima

H. J. Loken, of the community church in Yakima, Washington, has been experimenting with radio broadcasting. In June, 35 of his men went behind a three months' program which has proved so popular that they are continuing for the winter. A wonderful opportunity is afforded Mr. Loken to spread a real community church message in this manner as he is the only preacher broadcasting in central Washington. He estimates that thousands are listening in. As a result of this broadcasting, extension work in three outlying districts near Yakima is being projected, and the church has engaged Halsey Carstens to assist in this work. Mr. Carstens, a young man of unusual attainments, is a graduate in the Ministry of Music from Rochester Seminary, New York. He plans and expects the broadcasting of a very beautiful liturgical service which is being widely commented on. Among his other accomplishments he is a finished pipe organ player. He was organizer and pastor last year of a community church at Burton, Washington, where he was much loved.

Unity to be Theme of Local Meetings

"Christian unity" mass meetings of church workers will be held in many Ohio counties in the next few weeks. Special emphasis will be given in these sessions to the plans of the Ohio Council of Churches for the Centennial Pentecostal Celebration in January, as the starting point of a statewide Christian unity movement in observance of the year 1930 as the nineteen hundredth anniversary of the church.

Meetings arranged include:

Sunday, Oct. 6, at Sidney.

Sunday, Oct. 13, at Lima.

Sunday, Oct. 20, at Wapakoneta.

Sunday, Oct. 27, at Celina and at London.

Tuesday, October 29, at Circleville.

Sunday, November 3, at Greenville.—Ohio Christian News.

Other Churches and Leaders

Churches are being born in a new fashion. A year ago a group of people in Lyndhurst, an unchurched suburb of Cleveland, came to the Federated churches and requested that something be done towards establishing religious services in their community. The Federated churches sent out George A. Mackintosh, a Presbyterian minister, and paid him for his first two weeks of work. Since then the baby church has paid its own way. The organization is known as the Lyndhurst Community church. . . . The oldest federated church in Ohio is losing its first pastor. Fourteen years ago the Congregational and Disciple churches in Aurora, O., combined and called David B. Pearson, a Presbyterian layman, to its pulpit, and he continued in that office until the first of October. The two churches are firmly wedded, but as somebody bequeathed a farm to the old Congregational church it is necessary to maintain both organizations.—John R. Scotford.

Sargent Church has

Father and Sons Meeting

Sargent community church, of Monte Vista, Col., recently held a banquet for fathers and sons. The church will use moving pictures on Sunday evenings again this year. L. J. Tuck is pastor.

Approved Plans for New Edifice

Federated church, of Whitewater, Kans., has approved the plans for a new church edifice and it is hoped that blue prints may be completed soon. The success of the minister, B. W. Sinderson, has made these plans necessary. Mr. Sinderson has been active in promoting a conference of community church leaders in Kansas.

Went Out After Budget

Union church, at Brimfield, Ill., went out after its budget on Oct. 13. The amount asked for this coming year is \$4,160. Members of the church were asked to take responsibility for one or more days of the year in supporting the church. A pledge of 24 cents a week supports the church for one day. Four families will support the church for two weeks or more each. Other contributors are responsible for a week of support. The minister, H. N. Blakeway, preceded the canvass with a sermon on "Systematic Giving."

Success at Dublin

Dublin Community Congregational church, Franklin county, Ohio, has added 50 new members since Ralph Loomis assumed the pastorate there in April, 1928. The church now has 213 members.

In the same period the Sunday school has been departmentalized, and a meeting place for two departments, together with dining room and kitchen facilities, has been provided in a newly built temporary chapel.

Mr. Loomis was formerly pastor of the community church at Gypsum, Ottawa county.


The Dublin church was organized in 1912, when the Methodist Episcopal Presbyterian and Christian congregations of the village decided to merge as a Congregational church, after a windstorm had wrecked two of the community's three

church buildings. The former Christian church building is now used as a house of worship.

The church had been served by non-resident pastors for several years, before Mr. Loomis was called to the field.

Church School Has Rally Sunday

Sept. 29 was Rally Day at the Federated Church Sunday school of Atascadero, Cal., and the hour of the morning service was devoted to appropriate exercises. Songs, prayer in unison, and responsive reading by the school and a violin solo by Nellie



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A FAIR QUESTION

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First we would say, "Visit Berea and see the answer." It is easily reached by motor via the Dixie Highway, or by train on the main line of the Louisville & Nashville Railroad. Boone Tavern, operated by the College, offers modern accommodations.

To those who cannot come, we value the opportunity to send a copy of our current pamphlet, "The Task, the Workers, and the Enlarging Workshop." This seeks to answer the above question and to give much other information regarding this non-denominational institution which has provided Christian education for tens of thousands of young people from the Southern Mountains. May we send you a copy?

BEREA COLLEGE, Berea, Ky.
William J. Hutchins, D. D., LL. D., Pres.

Ann Libby, accompanied by her teacher, Miss Ruth Blanchard, preceded an address of welcome by the superintendent, J. C. B. Appel.

The speaker stated that the school had an enrollment at present of over 200, and it was hoped that the number would soon be increased to 300. The attendance that day was 75 percent, and it was their aim to make it 100 percent. He announced a plan whereby the record of each member would be kept, and public recognition made at the end of the year of perfect attendance. Parents were asked to cooperate in this effort, and help their children to come regularly and promptly.

It is interesting to note that the present superintendent of the Federated Sunday school is the man who undertook to start a Disciples church in Atascadero not so long ago.

Interesting and encouraging reports were given at the annual business meeting of Federated Church Oct. 10, when the various officers gave an account of their activities.

The meeting was preceded by a short devotional service, led by the pastor, Leon D. Bliss, and then placed in charge of the chairman of the board of trustees, J. H. Armstrong. George Noyes, chairman of the board of deacons, reported a great improvement in the weekly prayer meetings over those of the preceding year, with a much stronger manifestation of faith, optimism and hope in the church congregation.

The treasurer, Miss Bessie Amsberry, reported financial receipts totalling \$4,800.78, with disbursements of \$4,781.09. The Sunday school report sent in by the secretary, Miss Hilda Standley, told of an average attendance of 146 for the past year, with an average enrollment of 224. The highest attendance on any one Sunday had been 194. Miss Amsberry, the treasurer, reported total receipts of \$483.18, with disbursements amounting to \$459.12, with \$212.92 contributed and expended for missionary work, both home and foreign. The church contribution to missions totalled \$466.54.

Put on Drive for Church Schools

At Tekonsha, Mich., the pastor of the union church, A. C. Schue, and the local Methodist ministers, visited the grade school and the high school for the purpose of talking on religious education. In addition to this they published articles in the local paper indicating the need of getting every child of the community under religious instruction.

New Church in Kansas

In Wichita, Kan., has been established another community church. The pastor, J. C. Beitel, says: "We have no name. We do not belong to any denomination. We are a community congregation and everyone is welcomed."

Get the Old Hay Rack Out

The young people of Joplin, Mo., community church got the old-fashioned hay-rack out the other evening and went to the country the way their parents used to go. And in the big out-of-doors was a picnic with a steak-broil. The social activities of this enterprising church contains many interesting events, including moving pictures. A forum discussion on the advisability of the church supervising dancing was held recently. A recent announcement in the church calendar recommended that the people of Joplin

church take the Community Churchman. Of course, a good many do already. And that is one of the reasons this is such an interesting church.

Mountain Lakes has Interesting Projects

The Girl Scouts are an active element in Mountain Lakes, N. J., community church. They attended church in a body on a recent Sunday. They have had several long hikes recently. The church had a flower festival on October 13 with a sermon appropriate to the day. On a recent week evening Swedish folk dancers from New York City gave an entertainment in the church. The church is a center for leadership training for Sunday school workers of the area.

OHIO NEWS

John Allison has moved from the community church at Twinsburg to the Congregational church at Berea, Ohio.

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For the completion of the new dormitory addition, which must be ready January 1. Liberty College of Salvador urgently needs \$2,500.

For payment of teachers before February 1, \$1,500 is needed.

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REV. W. W. JOHNSTONE, D. D.,
Superintendent of Lake District,
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The young people's class of the Federated Church in Chagrin Falls, used the new stage in their recreation hall last month by presenting the farce "Widow Zander-Uncle Bim" wedding. It was a great success. The hall was filled to the limit, and many people turned away. About \$200.00 was received from the sale of tickets.

The financial report of the Federated Church of Chagrin Falls, for the year was very encouraging. The total received for local expenses was \$10,252.78; missions, \$1408.18; building fund, \$11,631.99; total for the year for the whole church, \$23,502.89. The total cost of the new religious education plant was \$80,000. The building is just one year old. The debt has been reduced to \$25,000. This is covered with good pledges and other property. At the annual business meeting of the church the pastor made the following report: calls, 700; funerals, 17; weddings, 13;

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committee meetings attended, 125; special addresses and sermons delivered, 35; regular sermons, 46; conventions attended, 8; preachers' meetings attended, 12; number of meetings held in the building during the week, 425; banquets, 25.

—Gilbert Counts.

Conference in Iowa

The eighth annual conference of Union, Community and Federated churches of Iowa was held Thursday and Friday, October 10th and 11th with the First Federated Church of Des Moines as hosts. The program for the conference was largely by J. Robert Hargreaves, secretary of the Community Church Workers, U. S. A., and by Clifton E. Rash, pastor of the host church.

The Thursday afternoon program was largely devoted to a filed study of typical conditions in rural and suburban sections of the state, the conditions at Fernald and Cambridge being taken for the smaller towns, and the larger parishes of Nevada and Spencer coming in for discussion. Prof. W. H. Stacy, of Iowa State College, Mrs. Jacob Solberg, of Fernald, W. O. Benthin, of Nevada, A. H. Sonius, of Greenville and Robert Buche, of Des Moines, leading in this program.

At the evening session Dr. Roy B. Guild of the Federal Council of Churches of Christ of America spoke at considerable length on the function and value of a state council of churches and predicted that one would be formed in this state in the near future. M. L. Bozer, of Ames, executive secretary of the Presbyterian churches of Iowa, spoke on the attitude of the Presbyterian church toward unity efforts and federated or community churches, which was favorable according to official documents from which he read at some length. Sec'y J. Robert Hargreaves was in charge of both of these programs.

The first part of the program Friday morning was devoted largely to the business side of the conference with President F. F. Stover presiding. Mr. C. F. Paine of Eldora presented the probable future of Upper Iowa University, Fayette, Iowa, as an independent Christian College. Mrs. James E. Wood, of Freeport, Illinois, spoke on Liberty College, Cojutepeque, El Salvador, Central America, as a missionary proposition worthy of support by community churches. Following her talk, the remainder of the program was given to a discussion of Religious Education, led by Dean Bennett, of Des Moines, and an interesting presentation of a successful daily vacation Bible school by A. H. Sonius, of Greenville.

In the afternoon Dr. Roy B. Guild spoke on "The Future Outlook and Organization." At the evening session, A. A. Brooks, pastor of the Grace M. E. Church, Des Moines, gave a very forceful and interesting presentation of the efforts of the Methodist and Presbyterian churches towards union. He also referred to other attempts along the same line by other denominations. At this service Miss Mildred Saison spoke on the Piney Woods school for negroes at Piney Woods, Miss. The Cotton Blossom singers from this school also appeared a number of times during the conference and pleased with their singing.

On account of a period of unfavorable weather, the attendance was somewhat reduced, but withal it was a good conference and those on the programs brought out many valuable and helpful ideas

The officers chosen for the coming year are: president, Clifton E. Rash, of Des Moines; vice-president, A. H. Sonius, of Greenville, Iowa; secretary, J. P. Johnson, of Union, Iowa; missionary sec'y, Robert Buche, of Des Moines, Iowa; treasurer, Mrs. J. G. Maynard, Des Moines. The time and place of the next conference was left to the executive committee, comprised of the five officers named above.

IOWA NOTES

First Federated Church, of Des Moines, is making good progress with the erection of its new church building. At this time the building is practically inclosed, and work can proceed regardless of weather conditions. When completed this will be a fine plant and one of the largest and most beautiful in the city. It is being built in Spanish style architecture and the new building harmonizes in color very well with their present structure which will be a part of the plant and used for Sunday school purposes. Their auditorium is planned to seat 1500 people with provision for the placing in of additional balconies in the future. A fine set of chimes in the tower is another project planned and built for, although the actual installation will be deferred to a later date as will the construction of a social and recreation building.

Rev. and Mrs. D. Andrew Howey, of Grandview, attended the sessions of the National Country Life Association at Ames the latter part of October. Mr. Howey is meeting with good success in his work at Grandview.

Negotiations are now proceeding for the foundation of a union or community church at Truro, Iowa, by the uniting of two congregations there. A recent vote on the proposition showed the sentiment to be very strongly in favor of the idea.

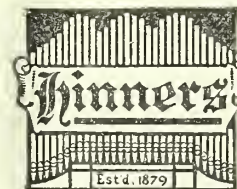
The Greenville-Rossie daily vacation Bible school held last summer will take rank as among the largest and best held in the rural churches in the state. They had an average attendance of nearly 160 and the work was considered very successful. A strong staff of fourteen teachers was enlisted. Much of their text book material was printed on a typewriter and duplicator. The pastor, A. H. Sonius, of Greenville, will supply full information on request.

A cast of twelve characters of Federated church, of Union, presented the pageant, "Naaman, the Leper," as a part of their annual rally day program, and later repeated it for the Parent-Teachers Association at Whiten and for the Friends Church at Bangor, with the possibility that it may again be repeated for another nearby Parent-Teachers' program.

Robert Buche, student pastor of Union church, at Jamaica, is meeting with very good success in that field. During this, his second year there, the Sunday school especially has been growing until an attendance record of 150 has been reached, which is unusually good considering the size of the town and field.

Lincoln community church reports increasing church attendance and already sixty people have pledged themselves to a church loyalty campaign. The pastor has been preaching a series of special messages on the christian home.

The Cotton Blossom Singers from Piney Woods, Miss., made their third annual appearance at Federated Church, of Union, on Sunday night, October 20, and were greeted by a packed house. They gave a fine program, and were rewarded with a liberal offering. They also appeared at Stanford Friends church, and the Whitten Christian church while in this locality.



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IN THIS ISSUE:

What The New Union Means

The Drift Of The Day

Shall Prophets Starve?

The Practical Test

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COMMUNITY CHURCH PUBLISHING CO.

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The COMMUNITY CHURCHMAN

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DECEMBER, 1929

NO. 9

WHAT THE NEW UNION MEANS

The Plan of the Union for the Congregational and Christian churches as adopted recently by the general official organizations of both bodies is published in a recent issue of *The Herald of Gospel Liberty*. In order that its meaning may be uniformly interpreted, some suggestions embodying the conceptions of those who have been working on it for several years and have shaped it into its present form may be welcome to readers in both communions.

In the first place, let it be clearly understood that the aim is that ultimately this merger shall result in a complete organic union into one body under a single executive management. That is, the two bodies shall finally come into a unity as complete as either body has had in itself up to this time. It may strain exactitude to say that non-legislative bodies like ours, whose constituents are associated on voluntary initiative and are at liberty to follow corporate or individual desires at will, are organically united. Strictly speaking, they are associated, related, or federated more than organically united, for each individual and all groups within the fellowship control themselves and are courts of highest appeal in denominational matters. This liberty will remain undisturbed in the new order. The aim is organic union under these limitations.

While this is the only ideal at which the two commissions aimed in the beginning of their negotiations, early in the conferences it became apparent that this end could not be reached at a single bound. There were legal and corporate strictures which were beyond our power to change, and besides for the favor and strength of the movement it is better that it should be an evolution rather than a revolution. No marrying in haste and using all the leisure thereafter for repenting was desired. It was preferred that the whole movement should proceed in crescendo. There was no fear that the union would fail, only a due caution and thoughtfulness that every step in the process should be a creditable one carrying always to all men an invitation to a more inclusive fellowship. Then, unless each of the contracting denominations left its former platform, no other way was open except to grant absolute autonomy to the various groups within its own life. Whatever was desired, or whatever seemed proper to the commissioners, could be brought to pass only when the cooperating units all along the line saw it and decided for it. For this reason, involving a principle inherent in democratic government, each church in the new union is as free as it has ever been. The basis of fellowship remains unchanged, the only revision on either side being a wider inclusion of people in it. A local church may go on under the same name and with the same control of its affairs as in the past. Any change made in any local church will be by that church itself and not by some overhead body. Should it desire to seek closer relationship with another church in its own locality, it may do so of its own free will, and under the conditions which it may arrange with the sister church. The help of an Advisory Committee which has been created by the two commissions will be available in all such combinations when such assistance is desired. Their experience and suggestion will be valuable to mergers of churches and conferences,

but it will not be thrust upon such situations unsolicited. The total number of local church mergers will be few. At the same time churches remaining as they are now will have the broader fellowship in conference and convention relationships in that they will all be related to the joint body just as they are now related to the conference and convention groups in their present fellowship. This will give the inspiration of uniting effort with a larger circle for building the Kingdom of God.

In the same manner is every individual member guaranteed the absolute freedom of conscience. He subscribes to no creed, complies with no ordinance, and submits to no method imposed by an overhead body. A basic principle of the whole merger is that Christianity is a way of living. Baptist and Quaker have equal liberty to hold their present ideas provided one does not attempt to force his ideas on the other. Any "expression of faith" is but the testimony of the personal beliefs of the men who issue it and not a standard of measurement in any way for the rest. Each one continues to follow the Christian life as he is led.

Likewise every conference, association, and convention is at liberty to continue just as it has in the past, under the same name, doing the same work, and controlling its own affairs, yet sharing in the larger fellowship of the General Council. Obviously any exclusiveness will be unwise and will greatly vitiate the purpose of the whole movement. When any changes are made in its regime, the conference itself will be the author of those changes. Should it choose to follow the recommendations of the general bodies and make its relation with the other body in its own territory more intimate, or even identical, this will be by its own decision. Already many movements are in process in conferences and states having in purpose the merging of these organizations. It will be in the interest of efficiency if such combinations are kept in line with the plan adopted by the National Council and the General Convention. A weakness in both denominations in the past has been the tendency of local groups to diverge from general plans. This practice has weakened our impact. In the general program of the united church it will be unwise for conferences to move in advance of the General Council. The present form of organization in each denomination is to continue until an adjustment of details will permit the new order to supercede it. It will be well for those effecting unions to territorial groups to counsel with the Advisory Committee previously mentioned before constitutions are adopted or plans ratified. This will help both the conference and the committee. Such matter may be addressed to the Convention Secretary. On these items the two general bodies have spoken as follows:

"That regional, state, and local organizations of each denomination, being wholly self-determining, be free to continue as at present, with full fellowship in the General Council, but that conference with these bodies be had with a view to unification on lines comparable with the proposals for national union.

"That in states or districts where the churches of one denomination are very few these might simply unite with

the other body, retaining their name locally if desired; likewise, that in districts where the number is greater but still relatively quite few, these might be united with the other body as a unit, continuing their own name, as for example, the Christian Association of the Massachusetts Congregational Conference, thus retaining their denominational connection while uniting with the Congregationalists but without requiring the organization of the new state body. Likewise, for example, there could be the Congregational Conference in affiliation with the North Carolina Christian Convention or Conference.

"Each local church may continue wholly unchanged in name and in organization. Any changes which seem wise may be made by the churches themselves, but it is recommended that the Joint Commission appoint an advisory commission, representative of the General Convention and the National Council, to assist conferences, associations, conventions, and churches on all matters involved in the readjustment of their organization, legal affairs, and programs in line with this plan of union, this commission to be empowered to appoint local commissions for such adjustments whenever and wherever occasion may cause and such advice be sought."

Under the plan of union, the ministers' status should be undisturbed. That is, those who are Congregational ministers should be continued as Congregational ministers and those who are Christian ministers should remain Christian ministers. Certain legal matters with reference to funds, corporations, etc., must be adjusted before the lists can be combined, however each group recognizes the ministerial standing of representatives of the other group without discrimination. For example, the Annuity Fund for Congregational ministers legally provides that its members shall consist of Congregational ministers serving Congregational churches. Here is a trust imposed by the creators of the fund which must not be violated. It is better that such matters, of which this is a sample, shall be thought through without entanglements or confusion until a clear way appears. The right of the group and of the individual, previously referred to, makes the Christian Church unwilling to invade the intent of such

provisions. Since any change in the provisions of such funds would mean that the accumulation of years, rightfully the property of Congregational ministers, would have to be donated by them to Christian ministers, the representatives of the Christian Church insisted that they should not be asked to do so. However, all have felt that as speedily as possible arrangements should be made within our own church whereby ministers of the Christian Church may have an equivalent provision for old age. The Piqua General Convention inaugurated a movement looking toward this end. When this is done, it may be possible to combine funds and ministerial lists. As soon as possible, they, with the churches of each denomination, will be published in a common year book carrying the indication of the affiliation of each. The foregoing observation applies also to all other special funds which have been entrusted to their group to be administered for a particular purpose. This trust must be preserved inviolate even if forever certain corporations have to be continued to administer them.

For the present the general offices of both bodies will be maintained as they have been, though plans have already been suggested for some combinations in overhead promotion in the interest of economy, efficiency, and mutual understanding. The whole movement is subject to development according to the wisdom and experience derived as we proceed. Each group should therefore work through its own denominational channels just as it has previously done until officially informed that a new method has been approved. Such information will be given widespread publicity well in advance. Ultimately and as rapidly as possible, wherever efficiency will be increased by it, there will be a merging and unification of interests just as far as possible, but for the present the denominational channels now employed should be used. Conferences, churches, Sunday Schools, and individuals should place their orders for supplies and periodicals as heretofore. The changes that will be made are impossible to forecast. Everything is being approached with an open mind and a purpose to seek the best wisdom both human and divine.—Herald of Gospel Liberty.

THE DRIFT OF THE DAY

By Burriss A. Jenkins.

"Habit is a cable. We weave a thread of it each day and it becomes so strong that we cannot break it." That quotation has been a source of great damage to humanity. The idea that we cannot change our habits has influenced a great many people to throw up their hands, drift with the current, and go down to destruction. We can change our habits; and if we have any bad ones we ought to change them. We can cultivate good habits to take the place of old and bad ones. We can root out weeds and plant good seed. It calls for patience, courage, and determination but it can be done.

A fine young chap in the early twenties came into my office the other day looking for a business job. College bred, he had been trained as a preacher. His church had just kicked him out, in a small town in the middle west. He had lifted the Sunday school from sixty to four hundred, and had the young people of the village swarming round him and filling his congregations. Two or three old elders, however, had smelled some heretical strains in his public utterances; and since they were the principal contributors to his support, they booted him out. He had given up and was not going to try to preach any more.

This same thing is happening to scores of young men in the American pulpit. Heaven knows that it is hard enough to get boys to go into the ministry these days. They laugh at the very idea. Little wonder, when they are treated like this. In business, a premium is put upon the very characteristics that this boy manifested in his church work. Men are looking for bright, snappy, young fellows, clear-eyed and attractive as this lad is, who can draw people to them. But the self-constituted little popes in our churches try to crush out originality and individuality. As long as this continues, young men will not be anxious to get into the ministry.

I'm happy to say that, in our office, our force gave him such encouragement that we believe, after a year or two in business life, he will go back into the ministry. At least we are going to watch him, lend him a hand, and try to bring this about.

In order to command the respect of the man of the world the church must be brave. She must fear the face of no man, she must speak the truth without fear or favor. More than that, she must think in large terms, not in small ones, in world terms, not in parochial ones. She must pierce to the heart of the great questions of the

hour and never timidly hang back behind the processions of the world.

There is no short cut to anything valuable in life. When we used to go home from the old Woodland school at four o'clock in the afternoon, there were two ways we could go. One was round by the big road. The other was by a short cut through the woods and the pastures down into the hollow and around the pond; but somehow it took us longer to go by the short cut than it did by the long way round; so we early learned the lesson that the longset way round is often the shortest way home.

This works with regard to knowledge: there is no royal road to learning and to truth. Only by painful effort, patience, and persistence, can one get any knowledge that is worth while. The same is true of wealth. Quick-got wealth has wings. It flies away. Better leave the stock market alone! Only by diligent labor and the use of one's brain, by thrift and economy, does wealth accumulate that is permanent. For one man who strikes it rich suddenly, ten thousand go bankrupt trying to strike it rich. Happiness comes only by the long road around, by patience and by selflessness.

Of course religion, which is just the highest skill and the finest art in living, comes only by long practice and careful, patient discipline. We used to think that we got religion all of a sudden, at a revival or a camp meeting. Maybe we got a start that way; but religion is a thing born in us all and is cultivated to greater or less extent. It all depends on the amount of attention one is willing to give to it. We grow in unselfishness, in love for our fellow-mortals, in courage, in service, in skill, and in communion with the infinite Creator. On the day of a sud-

den conversion we are not yet the fully rounded and ripened artists in the religious life.

People are flocking in great numbers to the grave of a good priest in a Massachusetts cemetery to be cured of their ills. Are they altogether misguided and foolish?

At least half of all diseases are caused by fear. This is the startling statement that physicians are now making. Although these diseases are of mental origin they are by no means imaginary; they are very real indeed. Fear may produce actual paralysis, it may affect the eyes or the ears, may cause headaches and poundings of the heart. Worry, anxiety, care—these are but other names for fear.

It is a sad mistake for a physician, or anybody else, to say to a nervous person, "There is nothing at all the matter with you, your trouble is all imaginary." It is not imaginary at all. A pain in the mind may easily become a pain in the body. The medical profession today is recognizing the necessity of treating the mind as well as the body; and there are specialists whose whole time is given to the treating of such mental troubles alone.

Can the faith cures cure? Of course they can cure. Anybody who can straighten out mental difficulties, banish anxieties and fear, relieve tense minds and bring intellectual peace, can cure the diseases that flow from this origin. One difficulty with faith cures in general is that they will tackle all kinds of diseases and try to cure them by the same method. You can't handle typhoid, pneumonia, malaria, appendicitis, and a stone in the kidney, in that way. You must recognize the existence of germs and foreign substances in the body and go after them with medicine or the surgeon's knife as the case may require. These kinds of diseases, faith cure cannot reach.

SHALL PROPHETS CONTINUE TO STARVE?

By B. W. Sinderson

The gross injustice of the situation set forth in the October number of the Community Churchman, under the title, "Starving Prophets", takes into account very largely the older men of the ministry whose powers are waning and whose careers are sadly ending. What about the young men who are just beginning their ministry? Are they to go the way the older men have gone? Shall prophets continue to starve?

To this question I hear a strong voice saying that the lot of the minister has always been hard. He faces sore trials, persecutions and bitter experiences. He cannot hope to escape from these. But even though this may be true to a large extent, are we to infer that the young minister who begins his work with high hopes of Christian service, shall find himself in old age, destitute and forgotten by those he has served? Shall he, without protest, accept the abuses of his age in a spirit of sacrifice? Can he ever rightly be "as a sheep led to the slaughter" while other people refuse their full responsibility? Can even a pension, which regularly takes from the minister money that he needs, make amends for the abuse of under-pay?

As a young minister this situation has revealed in my mind time and again; and I find myself giving voice to protest. I do not think that I am blind to the demands that distinguished the ministry from other tasks; but for one I have determined that I shall not starve. There is no outstanding virtue in starving. I do not think that our Lord expects it from us. If something permanently worthwhile could be achieved then starving might be justified; but few of us can possibly be a Gandhi, entering prolong-

ed periods of fasting for the Soul of America. The Kingdom of God is not to enter American life by the process of ministerial starvation.

Jesus says that "the workman is worthy of his hire". This does not mean that he is an object of charity or is to live upon what other people do not want. Apple-butter and pork from his parishioners will not suffice. A load of hay from the elder's farm is not gasoline for the auto, which has become a ministerial necessity. The minister has a right to a home and the devotion of a family. His wife must be clothed, his children educated; books and magazines he must have; conventions he must attend. For all of this he must be paid, and paid adequately. As any other workman, the minister should be worth what he receives, but too often he receives less than what he is worth. Furthermore, if the underpaid minister, (especially in the rural communities) is largely the result of the traditional system of denominationalism, then it is the duty of the younger ministers to oppose it. Is it not time to decide that denominationalism and sectarianism must go the way of autocracy and slavery; whether it comes about through the process of the gradual elimination of evils from the established order, or by the more violent process of revolution.

I am anti-denominational. I have no bitterness toward my denomination. I recognize the portion of truth it proclaims. I shall always be indebted to its influence. But I refuse to be a slave to its powers or suffer as a victim of its evils. As a minister, Christ does not ask me to do so. I shall always hope to honor the institution that

gave me birth; but I refuse to be starved, mentally, physically, and spiritually.

I began my ministry believing that the minister should be well trained; and as a result of this belief I am still paying college debts, with yet more school work to be completed. I am trying to make of myself as efficient a minister as my powers of mind, body and spirit will permit. This Christ expects of me; but He does not request that my life shall be ground to bits by the unguarded and lumbering ecclesiastical machinery. If I "starve," I starve for the good of antimate objects; living souls: not for the permanent enhancement of mere methods and machinery.

Up to the present time I have served the rural church. I love the country, the open fields, the farm folk; but I am satisfied that their religious condition is largely an "abomination unto the Lord". I well know that the problems of the rural church do not all arise from the changing conditions of our social life. I know the force of the unchristian spirit of religious rivalry and sectarianism; and I feel that something must be done for the rural church and for the many people which it ought to be serving. We see evidence of better times; we feel that a ru-

ral religious crisis is approaching: but we are unable to foresee how this may effect the minister. Our consideration is: shall he continue to starve?

No man faces "starvation" happily. No young man maintains this attitude toward life. He expects advancement and increased salary. Possibly he hopes to move from the country church to the city pulpit. But whatever his ambition, the chances are he will have to be satisfied with the common place task, measuring his success by the degree of life instead of the height of position. In other words, he faces the possibility of "starvation."

Shall I "starve" or shall I not? If it came to a "show down" I do not know what I would actually do; but I know that I would do something. I can only say at the present time that I will not forsake Christ. I will not relinquish my faith. I will not forsake the church (which means something more to me than any one denomination). I will not quit serving. I will always try to be the kind of a man that I think Christ wants me to be. I hope always to be a friend of the world; a Christian minister; a Christian prophet—but I will not "starve". If I "starve"; He starves. If ministers go begging; the church goes begging.

THE COMMUNITY RELIGIOUS IDEA

By James D. Wyker.

The best apologetic for the community church is based upon the efficacy of the community religious idea. It cuts transversely across sects, classes and parties in an effort to unite all the people in a given territory upon a constructive community religious program. This idea is sociological in essence; it says that a community is fundamentally one, and united in religion, just as it is in education and civic betterment. In fact, it is not possible to draw a line between the educational function of the local public school and the local community church.

The community religious idea is flexible or mobile because it adapts itself to present and future needs. In contrast, the old sectarian and political cleavages are, for the most part, based on doctrines and traditions. Witness Bishop Manning's refusal to permit the President of Union Theological Seminary to preside over Holy Communion in an Episcopal Church at the close of the Christian Unity Conference last week.

In a community church, the individual is the seat of authority for his doctrinal beliefs. The usual ceremony for a joiner consists of a simple affirmation of the person's desire to unite with the church and to follow the life and teachings of Jesus. This doctrinal latitude makes way for an every-family participation in spiritual achievements for the community.

Christendom is learning that "a divided church cannot save a sinful world". Neither can competitive churches save a city community or a rural village. A recent social and religious survey of the writer's community reveals that four-fifths of the Protestants belong to about ten respective churches outside the locality. Four-fifths of these Protestants seldom attend church. Some fifteen-hundred rural communities have gone bankrupt on doctrinal religion and established community churches since the war. It is unchristian commentary on organized christianity that this new approach to religion has had to establish itself with great opposition from church officials.

The new movement is not a protestant but a forerunner of the United Church. It will not become "another denomination" because the churches refuse to become or-

ganized. Instead, the proponents of the idea seek every opportunity to cooperate with organized religion. The Community Church Workers are working with the Home Missions Council and the Federal Council through a Joint Committee. Dr. Charles E. Vermilya of the N. Y. State Council of Churches is undertaking to include community church men of New York within the Council. This act is typical of the practical approach to religion contained in the community religious idea.

THINKING OUT LOUD

Countee Cullen, the young Negro poet, has written a new book of verse. Where is Simon Legree? Turning over in his grave. The title poem is "The Black Christ." What an affront to those who have been looking at Jesus through Nordic spectacles. Jesus may be a Presbyterian or a Catholic—all in the point of view; but the black Christ? Shocking!

Here is the New Testament story precipitated through the medium of the black mind. Not the black mind of the cotton fields and levees, with its spirituals, but the black mind of a Harvard Master of Arts flings the dark and bitter meanings of poverty, racial oppression, and lynching against the bright and sweet meanings of the Sermon on the Mount and a love that survived Calvary.

How Calvary in Palestine,
Extending down to me and mine,
Was but the first leaf in a line
Of trees on which a man should swing
World without end, in suffering.

On sweep the sombre chords:
Did we but let our credence sprout
As we do mockery and doubt,
Lord Christ himself would stand revealed
In every barren, frosty field
That we misname the heart.

—Samuel Harkness.

EDITORIALS

THE PRACTICAL TEST

The American people are above most other qualities practically-minded. This may be a strength or a weakness, according to one's underlying philosophy of life. But that is the way they think. The sons of pioneers have grown up to meet new conditions with ingenuity. They reassess the value of old ways of doing things. It is not at all strange to find them doing exactly this with the religious institutions of the land.

If they wanted to find authority for treating religion in this way, it would not be hard to find. There is no voice more authoritative to most of us than that Great Voice who said on one occasion "By their fruits ye shall know them". He proposed that religious teachers and religious institutions should be put to the practical test. It was a revolutionary proposal that most people of his time could not appreciate.

For instance, sabbath keeping was put to this very test. So far as the sabbath rules of his time made hungry men wait until another day, or sick people wait for a cure, he had no use for them. The sabbath was made for man. In a similar way various ceremonies were examined, and rejected. The ceremonial washings of pots, pans and vessels he neglected as a burden on human time and effort that brought no compensating advantages.

We need hardly complain then if American people today are asking some very pertinent questions about the administration of religion in this country. They want to know if there is not a lot of money wasted in church buildings. The seating in protestant churches has been multiplied until there are not enough non-Catholics and non-Jews in the country to fill these churches. Not only does the ordinary village have too much seating. It often has a plant that stands idle most of the week. And the layman grows increasingly critical of this. He sees a fifty thousand dollar investment lying idle most of the time. Of course, there are usually a few saints whose ideas of church tradition are so hard and fast that they will permit no variation from custom. One of our greatest college presidents lost his job as pastor of the village church because he allowed some boys to play games in a church basement. The whole village was not against him. But the men who carried the keys were.

The criticism of idle church building is, however, a much less damaging criticism than a wide-spread impression that the church is not successfully building Christian character. Some of the greatest educators of America recently held a conference in Northwestern university on this very matter. How shall the church amend its methods in religious education until it is able to train young life into a realization of Christian standards of conduct?

The business men of a town will often point sneeringly to some prominent churchman who does not pay his bills. There are church members who not only refuse to pay their church pledges, but who go as far as possible in beating the coal dealer and the grocer. The church may well reply to its critics that on the whole church members have a better record in common honesty and morality than do the non-church-members. But the difference is not striking enough to keep the critics of the church silent. The church is now just about the sole teacher of the common morality that governs human beings. If it fails in this task, it has indeed failed.

What is more devastating than a church quarrel? There is hate enough in the world without the hate that

arises between rival leaders in a church, or between the rival leaders of two churches. In a recent novel "That They All May Be One" the author builds her romance around the estrangements that were based on the sectarianism of a little village. She showed convincingly the possibility of selfish men using such antagonisms for evil purposes, and that even young lovers might fail in romance because of church division. The early church made its progress largely through the quality of the brotherhood which it realized. Paul gathering poor funds to expend in the camp of his critics who had harassed his life for years is an edifying spectacle. And what he undertook was at last accomplished. The early church was a united church. But the churches of today have too little friendship and affection in them. They may rally at the time of sickness or death. But the rest of the time there is often coldness in hearts that should be warm with the joy of Christian fellowship. And a practical world outside looks on a church full of cold hearts and mocks.

And the big world outside the church these days has an impression that the church is a kind of a kill-joy institution. This charge is hurled particularly at the churches that have the Puritan tradition. Sometimes this charge only conceals a desire on the part of the critics to indulge in practices that human experience has long since shown to be hurtful to human life. So far as the modern Puritan must endure the criticism of being a kill-joy because of his protest against the sensualism of the age, he is to be admired. But no one who knows churches can deny that there is a type of Puritan reaction that goes farther than this. It puts all play under suspect. It makes of the Lord's Day a time for children to dread. It sets itself up as "holier than thou."

Jesus never grudged human life its share of happiness. He was not afraid to attend weddings and dinner parties. He had a bigger word than happiness, "joy." And this "joy", a great exultation which rested on religious experience, he left as a heritage to his disciples. His was no legacy of gloom. He came into the world to wreath human faces in smiles, and to show the possibility of a joyful life, even in the face of death itself.

We need not be too much down-cast about our churches. They would be utterly neglected if the people did not believe that they rendered service. The millions who attend divine service every Sunday, the hundreds of millions or dollars contributed, indicate a deliberate judgment that the churches are not altogether futile. But they might be so much better.

The church of the future must be more truly an educational institution. It cannot afford to conduct its work on any other than on an educational plane. The false antagonism to other educational enterprises must be wiped out. The church must have an educational pulpit, an educational church school that really teaches something and an educational approach to everything in religion. No form of gaseous piety can take the place of sound knowledge in religion.

Community welfare must be a deep concern for the church. If it thinks only of reports in year-books and of orders received from distant head-quarters, it has done but a small part of its duty. It has a garden to cultivate. If the church does not cultivate its own garden, that garden will grow up in weeds. The minister ought to know the sociology of his own community and the psychology of the people that live in it. Modern scientific knowledge

of human life should be wedded to the idealism of the gospel.

Reserved for the emphasis of a final word is the fact that the church must know how to worship. How little true worship there is in some churches, we are all aware. Whispering, tittering congregations of Protestants profane the altar, and rob the church of its power. If a church fails in worship, it has failed indeed. There is a new movement to study afresh the technique and the spirit of true worship. That church that seeks to stand in these days must succeed in its highest function of making people aware of the presence of God in human life.

UNION OR CONVERSION?

The holding of a meeting of the Christian Unity League in St. George's Episcopal church, in New York, Nov. 13 to 15, was the launching of a new unity movement of large promise. This organization is an unofficial assembly of individual Christians from various communions who have taken the following pledge:

"We, Christians of various churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ; and we propose to recognize, in all our spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our churches, or a place in our celebration of the Lord's Supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own; and, further, irrespective of denominational barriers we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve."

It was arranged that Dr. Henry Sloane Coffin should celebrate the holy communion for the company. When Bishop Manning heard of this, he issued an order forbidding the use of St. George's church for such a service. This seemed an unfortunate incident at that time. The service was held in the chapel of Union Theological Seminary. But as the sessions continued, it was seen that this incident brought to vivid consciousness the evils of sectarianism.

Of course, the Episcopalians are not the only ones who see in the Lord's Supper a sectarian fence rather than a bond of fellowship. Disciples and Baptists use baptism for the same purpose. And others would use creeds and disciplines in a similar way.

Those who talk union while holding to the old symbols of division do not desire union with Christian brethren; what they really seek is the conversion of aliens. And thus the issue is clearly joined in all unity discussions. Shall we have union or conversion? Fellowship through the latter method of converting the world to a sectarian position has long since been proven hopeless.

DOES OUR MOVEMENT MOVE?

The rapid development of the community church movement doubtless seemed to some observers a sporadic movement that would burn itself out in a little while. It seemed to its critics to be born of war psychology and to be doomed to the extinction that will come to many of our war babies in the intellectual and religious world.

Numerically, there have never been more communities

that are considering church union right now. There is the unorganized movement in villages, untouched by outside leadership. And added to this is the stimulus that arises from the surveys that are being put on by the Home Missions Council. One may not doubt that these will in many cases result in the reduction of surplus churches in many communities.

But the movement of the community church idea that we are most concerned with is the development of a philosophy and a technique. We have a lot of strange and wonderful things that are called community and federated churches. In many cases these scarcely deserve the name. Sometimes they are served by ministers who are killing time between jobs in denominational churches, and who have no heart in the union task. One may not deny that there are community churches that came into being to save money, or for some other motive not so creditable.

The need of the movement these days is frequent meetings where both ministers and laymen will come together and work out a philosophy for the movement and a technique for the conduct of this new kind of church. The state meetings that have been held this fall are all to the good.

Our whole journalistic enterprise is devoted to this task. There must be a medium for the exchange of news and the interchange of opinion. Through conference and mutual criticism the community church movement may be kept moving to its ultimate goal.

A BIG CHURCH GOES COMMUNITY

Linwood Christian Church, of Kansas City, now prints its calendar thus: "Linwood Community Church, (Disciples of Christ)." It now calls itself a community church of the denominational type. This great church has one of the largest regular audiences in America. Two thousand people pack the great auditorium at a morning service. An early morning broadcast now stresses the community church idea for villages. The pastor, Burris A. Jenkins, is an editor and writer of distinction in America. When asked why he made the change in the church he gave a curious answer: "We wanted to set a good example to the small town churches." Dr. Jenkins publishes a weekly called "The Christian" from which we take a page that our readers may know this man who will henceforth devote the weight of his public influence in behalf of the community church.

A CREED

I believe in God the Absolute; Perfect in
Goodness, Beauty, Truth and Love;
And in Man, who strives through limitation toward
Perfection,
And who reaches through suffering toward completion.
I believe in the Reason, which interprets Man's experience and which
organizes his existence.
I believe in the Society of Spiritual Men upon
the earth;
And in the fellowship of all, living and dead,
who belong to the Great Society.
I believe in the integration of character through a passion for God
expressed in outward conduct.
I believe in the persistence of integrated character past death;
And in the continuity of experience beyond
space-time. Amen.

—Dwight Bradley.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor -St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

It has been well said of Isaiah that "He not only dwells on the heights of theology, but also comes down upon the plain of daily living." The outlook for his nation was dark, indeed, when he lived and prophesied in Jerusalem. He saw the glories of the holy city fading. He saw only one hope, the return of the people to God. Any people is in a sad state when it turns its back upon God. God, speaking through His prophet, called the nation unto Him.

The times in which we live need and receive the same call of God. God forgives those who come to Him with penitence and trust. "Awake, awake, put on thy strength." Notice the beautiful word pictures of Isaiah. Carefully read each day the passage assigned.

Week of December 15: December 15, Isaiah 46:1-13; December 16, Isaiah 47:1-7; December 17, Isaiah 47:8-15; December 18, Isaiah 48:1-11; December 19, Isaiah 48:12-22; December 20, Isaiah 49:1-13; December 21, Isaiah 49:14-26.

Week of December 22: December 22, Isaiah 50:1-11; December 23, Isaiah 51:1-11; December 24, Isaiah 51:12-23; December 25, Isaiah 52:1-15; December 26, Isaiah 53:1-12; December 27, Isaiah 54:1-10; December 28, Isaiah 54:11-17.

Week of December 29: December 29, Isaiah 55:1-13; December 30, Isaiah 56:1-5; December 31, Isaiah 56:6-12; January 1, 1930, Isaiah 57:1-10; January 2, Isaiah 57:11-21; January 3, Isaiah 58:1-8; January 4, Isaiah 58:9-14.

Week of January 5: January 5, Isaiah 59:1-8; January 6, Isaiah 59:9-15; January 7, Isaiah 59:16-21; January 8, Isaiah 60:1-9; January 9, Isaiah 60:10-14; January 10, Isaiah 60:15-22; January 11, Isaiah 61:1-11.

Week of January 12: January 12, Isaiah 62:1-12; January 13, Isaiah 63:1-19; January 14, Isaiah 64:1-12; January 15, Isaiah 65:1-16; January 16, Isaiah 65:17-25; January 17, Isaiah 66:1-14; January 18, Isaiah 66:15-24.

SUNDAY SCHOOL LESSONS

December 15—"The Christian Spirit in Industry"—Exodus 1:8-14; 20:17; Deut. 24:14, 15; Amos 5:6-15; Zechariah 8:16, 17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14; Eph. 6:5-9; I Tim. 6:17-19.

Our religion must permeate all of life. It is not for Sunday only, but for every day in the week. Life is not divided up into different compartments each separate from the other. It is a unit. Our religion must send its light and hope through all our days and into every duty.

If our society is to become Christian, the Christian spirit must permeate all the forms of industrial activity. The employee must do an honest day's work. The employer must pay an honest day's wages. The Golden Rule must be believed and lived.

It is a blessing to work. This would be a dreary world for us, if we had nothing to do. Work affords us opportunity for growth, expansion, and for creative thinking. It is through toil and effort that we become strong and good. "Honest toil is holy service."

Read the many Bible references on this lesson.

December 22—"The Child in a Christian World"—Matthew 18:1-6; Mark 9:36, 37, 42; 10:13-16; Luke 2:1-20.

At Christmas time our interest is centered in the Christ Child. Truly "Unto us a Child is born; unto us a Son is given." The story of the birth of Jesus is charming in its simplicity and naturalness, as you will note by reading again Luke 2:1-20.

But the story of Jesus' birth introduces us in this lesson to a subject of still larger significance, the place of the child in our modern world. "Only as we are able to safeguard the children can we cherish the hope of their becoming strong men and women."

Since the coming of Jesus a larger significance has been attached to children. His disciples thought that Jesus was too busy to bother with the children. But He said, "Let them come unto Me". He had time for them. He saw in childhood the marks necessary for becoming members of the Kingdom of God, humility, trust, dependence, willingness to be guided.

It is our responsibility to see that the children are given every opportunity to grow physically, mentally, socially, and spiritually. All that we wish to do for the next generation we can do through the children of today. Investment in childhood pays big dividends.

December 29—"Fellowship Through Worship"—Nehemiah 8:1-12; Micah 4:1, 2; Psalm 122:1-9; Matt. 28:18-20; Heb. 10:19-25.

Some one has said that the next great revival that America needs is the revival of Church attendance. Religious services over

the radio have their place and are doing great good. But radio church attendance cannot take the place of actual attendance in the house of God in fellowship with other worshippers. Great Christians are constant and faithful worshippers of God. They know the way that leads to the house of God. Your car parked in front of the church on the Lord's day is a clear testimony of your faith in the power of Christian worship. It is said that Gladstone never missed a Sunday at church in the last sixty years of his life.

In the fellowship of worship we meet with God. "Worship in the sanctuary sheds the peace of God into our troubled hearts."

There are many attractions to compete with worship today. If we will, we can let them keep us from the house of God. In this pleasure day many put worship in a secondary place. But they who practice the habit of regular church attendance are abundantly rewarded. "Prayer books mean more to this nation than bank books. It is written of the temple of God, not of the temple of trade, 'They shall prosper that love thee'."

January 5—"Childhood of Jesus"—Matthew 1:1-2:23.

With this lesson we begin a six months' course in the study of the Gospel of the Kingdom, based on St. Matthew's Gospel. It is natural for us to begin with the childhood of Jesus. Matthew being a Jew and writing for Jewish readers first, naturally, traced the genealogy of Jesus back to Abraham. In his account of the childhood of Jesus Joseph is the central figure. To him the angel revealed in a dream the name for the child who was to be born: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins."

There is always a charm attached to our study of the coming of the Wise Men. At the feet of a little Child, these men of learning and wealth presented their homage and their gifts. The world bows in adoration before the Christ Child as a prophecy of that wider homage to Him which follows from the fact that He is the Savior of the world.

They only find the Christ who seek Him. Do you follow the leading of the star of the gospel as revealed in the Scriptures? Said Jesus "These are they which testify of Me."

Returning with Joseph and Mary from the flight into Egypt, Jesus as a boy grew up in Nazareth of Galilee, living a complete and normal life as a child. Truly "The Word was made flesh and dwelt among us."

January 12—"Baptism and Temptation of Jesus"—Matthew 3:14-11.

Reaching the age to take up His life-work as Savior, Jesus went from His home in Nazareth to the Jordan River where John the Baptist had begun the preaching of the gospel of repentance, in the rugged manner of one of the mighty prophets of a former day. Many came to this great preacher to receive the baptism of repentance. Jesus also sought the baptism of John.

This baptism was for Jesus His induction into His Messianic office. There followed the divine approval of His fitness in the voice from heaven "This is my beloved Son, in whom I am well pleased."

But Jesus had to be tested. He went for this into the lonely barren wilderness of Judea where He proved victor over the three-fold temptation of the evil one. He knew that the spiritual was superior to the material. "Man shall not live by bread alone." He was not willing to become fanatic for Satan. "Thou shalt not make trial of the Lord thy God." He was not willing to worship the devil, even if for it He would receive all the kingdoms of the world. "Thou shalt worship the Lord thy God and Him only shalt thou serve."

Jesus proved true in the hour of temptation.

YOUNG PEOPLE'S TOPICS

December 15—"The Second Coming of Christ"—Matt. 25:31-46.
December 22—"How Christmas Sets the Whole World Singing"—Luke 2:1-14.

December 29—"How May We Benefit from This Year's Experiences?"—Psalm 119:65-72.

NATIONAL CHRISTIAN COUNCIL FORMED IN THE PHILIPPINES

The National Christian Council of the Philippine Islands, which has come into being this year, has elected Rev. E. K. Higdon as its Executive Secretary on part time. Mr. Higdon, who has been a missionary representing the Disciples of Christ, is now on his way to the United States. The new council includes in its membership the following organizations: the United Evangelical Church of the Philippine Islands, the Methodists, the Baptists, the Disciples, the Union Church of Manila, the W. C. T. U., the American Bible Society, the Philippine Council of Religious Education and the Christian and Missionary Alliance.

SECRETARY'S JOTTINGS

By J. Robert Hargreaves.

Among the encouraging items of recent days was a letter from Orono, Maine, announcing that they had completed the organization of a community church. This should be a splendid center for a demonstration of united effort, as Orono is the seat of the State University. My correspondent announces that the church is of the independent order and that they will doubtless expect to affiliate with the Joint Committee, according to the plan set forth in our agreement with the other Councils. From Castile, New York, we have word that two churches out of the three which are contemplating a federation had voted favorably on the forming of a United Church. It is hoped that the third will follow the example of the other bodies. If this federation becomes complete, it will make one of the outstanding parishes in Western New York. The people are not planning a United Church for the sake of economy. They intend to spend as much money as was necessary in the divided condition, but will employ a staff of workers. Other places are in their varied stages of development.

The church at Kawkawlin, Michigan, has just dedicated a completion of its equipment in the form of its pipe organ. This church is thought of as a God-send to these people of the little community five miles from Bay City. It is spoken of as the church which knows no one denomination above another, but has bound the residents of the countryside together under one common cause in a way that has resulted in an untold amount of good to all the neighborhood.

Last Sunday morning the Secretary preached at the opening of the financial campaign for the erection of a new church at Whitewater, Kansas. This church has plans for a beautiful and well appointed building, and in it will be a niche for any further organization of the locality which at some subsequent time may wish to form a part of the federation. If completed as now planned, the Whitewater church will be a temple of Christian affiliation. The appointments will furnish the opportunity to have each section of the federation express their feelings in the language wherein they were born. They will have the baptistry for those who want to express renunciation; the font for those who will give the suggestions of cleansing; and the altar will be there as an aid in thinking of the immediate presence of God.

In the evening of the Kansas Sunday the secretary addressed the congregation of the Partridge Community Church. This is the one organization with a modern rural program in a group of seven villages in which we made a study of church conditions. In this group of hamlets there are about 2500 people. The population surrounding the towns being in the wheat growing section of Kansas, where the farms are very large, will probably not bring the total to more than 4000. In this setting, there are 21 churches. We are told that this will be a fair sample of rural conditions in the state of Kansas.

At the Kansas conference which was held on November 12 and 13, a committee was appointed to present two or three county surveys at the next meeting of the State Home Missions Council in order to see if some concerted action might be possible for the remedying of the unfortunate condition. A period will also be given at the next annual meeting of the farm bureau in the county where we made our special studies for a review of our findings. In this way the attention of the district will be called to the general condition and may lead to a consideration which would not be given by any one village. The attendance at the Kansas Conference was somewhat affected by inclement weather, but the sessions were of the most wholesome and inspiring character. The organization has attained a character which will produce definite results in the community religious movement.

In Wisconsin, we made a study of all the towns and hamlets on the highway from Rhinelander to Ashland. This was done in the interests of a meeting which is to be held in Rhinelander on December 9. We did not find an under-churched condition in the villages, but we did find a seriously under-served people. On this highway there are three larger towns which would make centers for larger parishes. In two of them the central church could have five or six places attached. To render such needed service to the children of this northern district, missionary money is necessary, but on account of the mixed character of the people it will need to be provided from an interdenominational source. The Rhinelander meeting is being planned for the consideration of a united approach to those Wisconsin situations which are parallel in character to the section studied.

In New York State, in association with Dr. Vermilya of the State Council of Churches, we have just completed a study of field conditions in the northwest counties. In January a meeting will be held in Buffalo under the auspices of the State Council, the Buffalo Federation, and the local community church workers which will give direct consideration to the immediate needs in that portion of the State. The following are the deductions which we are making in a special statement concerning our findings:

"(a) There is no effective program commanding the attention of any considerable part of the communities.

(b) Where two or more Protestant churches are involved in a small village no single church can provide what the community needs.

We have been impressed again and again that several unrelated churches leave the impression that religion is a private affair and not a matter of importance to the life of the community as a whole.

(c) The present organizational ambitions as involved in separate units precludes that cooperation by which an effective impact can be made.

Any changed relation of the different groups made in the interest of a bettered service must observe the following:

(a) There must be due consideration given—

(1) To doctrinal and organizational attachments.

(2) To the desire to live and to feel that the things we have valued are not to be rejected or minimized.

(b) We find that the united enthusiasm necessary to successful work is not secured when one or more denominational units disband in the interest of another.

(c) While, in the larger parts of the fields studied there was strong feeling that some change was necessary, in practically every instance the thought of disbanding was repugnant. On the other hand we found that the idea of a united church preserving general interests seemed to be favorably contemplated.

(d) We have further discovered that the mere mechanical change from the divisive to the unified method in the church life will not of itself bring about the end we seek. Spiritual objectives and quality of leadership figure even more prominently than forms of organization in the present village church conditions. It is true that the leadership has been greatly limited in its efficiency by the divided church conditions in rural America; nevertheless, it is one of the most pronounced factors to be reckoned with. The rural minister has not had his chance. He can be most helped by an awakening to the single objective of religious endeavor which is community betterment along the lines of present day social ideals.

CHRISTIAN COMITY NEEDED IN ALASKA

By Herbert Booth Smith, D. D.

It is easy for the tourist to generalize. A Californian who has spent one month in Alaska, traveling from Seattle to Fairbanks and points en route cannot claim a thorough acquaintance with the land north of Fifty-four Forty. And yet if he has kept eyes and ears open and talked with a score of representative leaders from missionary to Governor, he does gather certain impressions which may be worth passing on to others whose knowledge of Alaska is confined to the geography class in the fourth grade.

One thing which is patent to the casual observer is the need of cooperation between the various Protestant denominations. Alaska is a big field to cover, with its 600,000 square miles and its population, native and white together, of about 60,000. This means ten square miles of elbow room to each inhabitant. If the 30,000 white folk are going to give a true picture of Protestant Christianity to the Indian and the Eskimo, they ought to work together more fully than is now the case. Of course there is considerable cooperation already, but more is needed. One finds many Alaskan towns with up-to-date store buildings and modern theatres but hopelessly inadequate churches.

What a sorry account religion gives of itself when Christ's cause is represented by three or four one-room frame buildings in a town of 3,000, say, whose ministers live on a starvation wage, comparatively speaking, and preach to a handful of souls each week. Take Juneau, the capital, for example. The only self-supporting Presbyterian Church in the Territory is the Northern Light Church of Juneau. They have a comparatively new building which cost about \$35,000, with a membership of 140 or thereabouts. The Methodist Church across the way is an antiquated frame building and their church roll numbers about forty. They have a better manse, however, than the Presbyterians.

If our Methodist friends could see their way clear to dispose of their lot, valued at about \$10,000, and unite with the Presbyterians, a reasonably strong work could be developed. My thought would be that in a town where the Methodists had the stronger work, the Presbyterians should not establish a church and vice versa. This has been done at Ketchikan for example, whose Methodist Church numbers Lutherans and Calvinists among its flocks. Bishop Lowe and Dr. Torbet, both of the faith of Wesley, agree with me in this general position, though we might differ as to details.

As an example of what should not be done, take Juneau again. A considerable number of Lutherans were enrolled in the Northern Light Church, which was none too strong even then. Our Lutheran

brethren saw fit to come in and organize a church in that city which drew away to its membership the Lutheran folk already of home mission money, Mr. Young, the Juneau Methodist leader, happily working in the former fold. Is this a wise expenditure told me that the Canadian plan was the solution of Alaska's Protestant problem. Perhaps it is, but that cannot come at once; and my suggestion would seem to be the first step.

The situation at Fairbanks was a much finer illustration of Christian comity. The Lutheran leaders came there on a tour of investigation with a view to organization. They were fair enough to hold a friendly conference with the Presbyterian pastor and others, as a result of which they concluded that there was no field for another Protestant church and hence they left the work in its present status quo.

One wishes that our Episcopal brethren might see their way to a finer spirit of cooperation, especially in view of the overtures emanating from that communion today in behalf of the reunion of Christ's divided church. Take the situation in Sitka as a case in point. St. Peter's-By-The-Sea is a charming little Episcopal building which has had no rector for some time and where, according to my information, no services had been held for years. The Presbyterian Church has had a school there for a half century or so. The time came when the need of a church building was urgently felt. Application was made for the use of St. Peter's Church in order to avoid duplication, but a decided negative was the answer.

A somewhat similar situation at Wrangell might be discussed at length. In the attractive town of Anchorage the Lutheran and Presbyterian churches stand on opposite corners of the same intersecting streets; both of them small and struggling. Why can they not get married? What is the use of passing resolutions about unity in our great conventions unless we begin to practice its precepts in our sparsely settled communities in the home and foreign field? In the present stage of affairs we can expect no sympathy from the Roman and Greek priests in Alaska, but surely we Protestants might unite.

CHRISTIAN UNITY IN HOMETOWN

By Hermon Eldredge.

The most difficult and most useful place for Christian Unity is in our own Hometown. The church is in favor of Christian Unity and it is a very popular subject, but too many of us are still making two reservations. First: We favor it wholesale (nationally) more than we favor it retail (in Hometown) and Second: We are in favor of uniting by having the other church unite with us, for do we not have the right platform and principles, and what other way would be acceptable? These two Hometown attitudes have kept the churches of America apart for a hundred years and will continue to do so just so long as they persist. We are not sinners above all others in these attitudes, but we are sinners with all other denominations in this, if that is any consolation to us.

Through our General Convention's commission on Christian Unity, the Christian Church has taken a mighty stride forward looking toward organic Union, first with the Congregational Churches, then with other churches having a congregational background and finally, to a united Christian church in America. But the very fact that our churches are congregational means that the final success of this whole great movement will be decided on the attitude and action of the local congregations.

Our whole church should act and move together, but to do this we must begin to feel and to think and to act in Hometown in terms of vital Christian Unity with the pastors and churches where we are—whatever their denomination—and, in a spirit of Christian fellowship, begin the task of Christian unity right at home.

My apology for making suggestions which have to do with attitudes and actions in local fields is that for ten years I served as secretary of a local Interchurch Federation which included thirteen denominations with over one hundred churches and this experience taught me that there is great need of developing vital Christian Unity in the communities where folks live before you can hope for great success in the higher councils of the church. Once the sentiment is established in local communities you will not be able to stop its nationwide adoption. We seek Christian Union, but without Christian unity in local fields the game will not be worth the name.

Hometown church is the key to the situation and in many cases the situation is a sad one. Pastors have come to me in their field and jubilantly informed me that the — Church of some other denomination is "losing its grip". I know a church which has voted unanimously for Christian Union on a national scale which will have nothing to do with another Christian Church in the same block. Such an attitude, no matter whether it is held by

a Christian minister or layman or by one of another denomination, is mean and unchristian, and does not seek first the Kingdom of God, but seeks personal advantage in the community regardless of the progress of the Kingdom.

Let us pray not only for ourselves but also for our neighbors of other denominations. Pray for the Methodist Church in Hometown as earnestly as you pray for your own. Pray for the Baptist and the Presbyterian and the Congregational pastors and their work as really and as honestly as if they were going to preach the Gospel in far Africa or India. Such praying will (1) Warm our own hearts. (2) Make us think of their trials. (3) Broaden our horizon and sympathies. (4) Give us a desire to help. (5) Make us real co-workers. (6) Enlarge our conception of the Kingdom of God in Hometown and in the world and (7) Give us a real community of interest with, and love for, all other Christians.

Let us not only pray in private devotions for other churches and pastors in Hometown, but in our Sunday morning service, let us, as occasion may come, thank God openly for the gracious revival and glorious ingathering in the Methodist Church, or for the wonderful way our Baptist pastor stood for righteousness last week and helped us to a cleaner town, or for the fine way the Lutherans conducted that Vacation Bible School, or pray that God may grant success to the Presbyterians' campaign for a new house of God in Hometown. Pray not for show but from the heart, remembering we are carrying the prayer of many to the throne.

If we are to give announcements in our services, or in our calendars, let these announcements be of all that makes for the forwarding of the Kingdom in Hometown or in the world and not only the narrow propaganda of our own activities, or that which will bring dollars or members or benefits to us. If any denomination in Hometown, or nationally, has done a great thing for the Kingdom, just thank God openly, and take courage. And may we suggest that if this practice is consistently followed and you are discriminating and honest about it, you will get a reputation for being a real Christian minister and not a narrow ecclesiastical partisan in Hometown.

There are times when we need to preach of the work and history of the denomination to which we belong, but there are times when we need also to thank God for Lutheran Martin Luther and the Reformation and for Presbyterian John Calvin and his stand for the sovereignty of God, and for Methodist John Wesley, who lit the fires of evangelism on two continents, and for Baptist Roger Williams and his light and sacrifice for Christian liberty, and for the Pilgrim Fathers who brought Congregationalism and Christian democracy to America. If we would have the kingdom of God come to Hometown and to the world, we cannot well forget those noble names and groups who have served and sacrificed for the Kingdom. Not one of these names attempted to establish a denomination, although denominations grew out of their labors. They served and sacrificed for the Kingdom and we are all heirs of their life work.

For a half-hundred years we had "union meetings" and other mass gatherings but is it not time for a more progressive step? For instance, if we are in a town with a Methodist and a Disciple church, would it not be well for the official boards of our three churches to meet at regular intervals to consider the religious needs of our community as a whole and how we can best meet them? We have Ministers' meetings in many places but why should not our laymen, who are officers of our churches, meet together to consider the problems of our whole community? In addition to the union meetings for all, why not have union meetings of official departments interested in the same matters of the Kingdom? Why not have, in addition to a meeting of our ministers, meetings for church officers in their union church councils which will be attended by leaders and officers of the Sunday-schools, Young People's organizations, missionary societies, etc. Let us have union "workers meetings" where we can really talk about the need of Hometown, which is quite different from what we have been doing in local union meetings.

Sunday school leaders could form a class and study their problems together and discover how Christianity may be applied to the homes and community of Hometown. Christian Endeavors, Baptist Young People's Unions and Epworth Leagues could meet to study their work and plan for the youth of the community who are drawn together in public school life and drawn apart in church life. Let us give them some united religious life as well as a united intellectual life in our community.

Discussions of doctrines divide but fellowship in service unites. Nothing can bring Christian unity more surely and more permanently than a fellowship in Christian service. Prayer opens the gate and fellowship in service makes the way. Two or more churches

in any given community should form their official families into a

"Council of Churches" of Hometown, and be prepared with officers and organization to meet community needs and community problems in a way in which no one church alone can adequately meet them. Such a "Council" could plan and conduct a house to house visitation of the entire community in a "Kingdom Enlistment Week". They could conduct a "Churchgoing Campaign" for all the churches. They could organize and promote Daily Vacation Bible Schools and Week-day Schools of Religious Education in connection with the public schools. Such a council would be an influence toward higher standards of living and opposed to degrading amusements, it could foster clean, healthy play and athletics for children and youth in a larger and better way than any one church could do this alone.

Prejudice kills, especially when it is expressed in pulpit or in pew or in family circles. Friendship helps. Attending meetings of other churches when there is no service at our church helps all.

The more we mingle together and the better we know each other, the more will we break down the prejudices which were often born in another generation and which have been carried over into our generation by denominational attitudes and prejudices. The very best way to know each other better is to do something together. Working together with a common motive will draw us together and make for fellowship and advancement of the kingdom of God in Hometown, even when the special cause on which we are united may not be all-important. The by-product of friendship and fellowship is greatly worth while.

We follow the motive of Christ if our real objective is "that they all may be one that the world may believe". Any lower motive than that belittles us and places us out of touch with our Master. Our objective is bigger than mere numbers, or even economy in administration as much as these may be talked about. Our objective is that the church may be one to the end that the

"Kingdom may come and the will of God be done on earth as it is in heaven". The Master's way of unity is the right way toward that goal.

Our program has gone further than a "gesture" in this and the first step toward that goal is far along. But, we hope and pray that the step is a first step and not a last one. The Congregational-Christian proposal is (we believe) the most Christian and far-reaching proposal for the coming together of churches that has been proposed from any source in our generation, and it is not to stop with our two churches. It must go forward looking toward the joining of other churches in this movement until we have a United Christian church in America.

But Hometown is the key. All cannot be done in national committees or councils. Hometown churches must live helpfully and hopefully together or we have gained nothing at all.

And what can we do in Hometown? We see the pastor or layman who reads this filling his mind with a local situation and thinking how impossible some of these suggestions are in his Hometown. But we can do something. We must not refuse to do anything because we cannot do everything. Let us pray and follow our prayers with plans and work these plans as opportunity offers. Let us begin "with what we have; in the place we are; with the people with whom we live! Now!"—Issued by the Commission on Christian Unity of the Christian Church.

PROTESTANTISM IN FRANCE

The Protestant population of France is now estimated to be approximately one million, that is, about one-fortieth of the total population of the country. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.

NEWS OF THE COMMUNITY CHURCHES

Three Ministers Broadcast Community Church

There are at least three regular ways for the people of the United States to hear of the community church by radio. Cliff Titus uses the station at Joplin, Mo., effectively. Burris A. Jenkins uses a station in Kansas City every Sunday morning at 9:30. He often refers to the community church. And H. J. Loken broadcasts a service at Yakima, Wash., and carries a message to a very needy constituency. The Chicago broadcast formerly maintained by the Community Church Workers was discontinued on account of expense. It brought in many inquiries from communities seeking to consolidate their churches.

Florida Church Has Good Christian Endeavor

Kelsey City, Florida, is a suburb of West Palm Beach. It has a community church. Its leader is Joseph P. Calhoun, a Presbyterian minister who is seventy-eight years of age. He organized the Kelsey City community church three years ago after retiring from the active pastorate of First Presbyterian church of West Palm Beach. He declares that his community church is the most united and harmonious church he has served in fifty years of ministry. Almost all the evangelical denominations are represented in the membership. The church now has 125 members, although there only 200 hundred inhabitants of the suburb since the big storm.

Mr. Calhoun combines the Sunday school and the preaching service successfully. His Christian Endeavor society is his particular joy and pride. He has shown that a church does not need a young minister to hold young people. Recently his C. E. society won a loving cup in a state wide contest. About 150 societies participated in the contest, but the earnestness and enthusiasm of the local society put them so far in the lead that the editor of the Florida C. E. News,

Harry Goyen, has asked them to write for that paper how they did it. The society had two well-organized groups, competing with each other, even before the state contest started, and were putting on such interesting programs at their services that many of the older members of the church were in constant attendance. With this nucleus, they increased attendance during the contest, until standing room was often at a premium. They received 10,140 points for visitors alone, each visitor counting 20 points. Other points scored heavily were 1524 for attendance at the weekly prayer meeting and Bible study class, 1,740 for Sunday school attendance, 2,240 for attendance at regular weekly meeting, attendance at church service 1665. The president of the society is Daniel Collinsworth, and he and other members of committees, as well as the individual members received much encouragement and support from the pastor and the older members of the church.

Gifts Received by Church

Community church, of Mountain Lakes, N. J., recently received gifts of an upright piano and a billiard table. The latter fits into the play program which is carried on by the church. A recent project of the women was their Harvest Home Festival with many interesting features. Richard E. Shields is the minister of the church.

Preacher is also Football Captain

The young minister of Potomac Heights Community church, of Washington, D. C., is Milton B. Crist. He is attending American University, and gives only a part of his time to the church. This year he is captain of the foot-ball team of his university, and plays quarter-back. The church is making satisfactory progress. The former pastor of the church, O. J. Randall, who has a significant position in the pension bureau of the government,

continues to attend the church and cooperate with it. The church is reported as making good progress this year.

Church Studies Organization For Girls

Gypsum Community church, of Gypsum, O., recently made a study of organizations for girls. They report the following conclusion:

"At last week's meeting of the girls who had been planning to become Girl Scouts, they decided that they would rather be Camp Fire Girls than Girl Scouts. Undoubtedly this is a wise move on their part. Anyone who makes even a cursory study of the programs can see that the Girl Scout program is simply giving the girls the same sort of program as the Boy Scouts have, without having it really re-arranged to fit the needs of girls. On the other hand, while the Camp Fire program was planned out by the leaders of the Boy Scout movement in the

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United States, it is planned specifically for girls and fits their needs far better. More than that, there is an office of the Camp Fire Girls in Sandusky where there is a full time paid secretary. She has grown up in the movement, knows it thoroughly and will be at the service of our local group. This will be a big help in building and carrying on a first class program here in Gypsum.

Steps Taken for Another Denominational Merger.

There is a live prospect of the merging of three denominations, The United Brethren in Christ, The Reformed Church in the United States and The Evangelical Synod of North America. The latter denomination at its quardennial general conference at Rochester, N. Y., voted in favor of the merger. The proposal has been endorsed by the national bodies of the other two denominations, but must now run the gauntlet in state and district meetings of the denominations affected.

Federated Church has new Pastor.

Auburn Park Federated church, of Chicago, installed a new pastor in September, in the person of W. A. Briggs. His ministry begins with every promise of success.

Federated Church Remodels Building.

Seminary Avenue church, of Chicago, has remodelled its old lake view building into a most effective church plant. Mrs. Anna Lehman-Bock has been appointed as the pastoral assistant in the church. Carl F. Crusius is the pastor.

Greater New York Broadcasts of Religion.

Distance has been annihilated by the modern radio. A large part of the nation is within reach of the broadcasts of religious services sent out from New York. The following is an announcement of this service by the Federal Council of Churches:

Sunday, 3 to 4 P. M.—WJZ and associated stations—National Youth Conference Dr. Daniel A. Poling.

Sunday, 5 to 5:30 P. M.—WEAF and associated stations—Dr. S. Parkes Cadman, Radio Hour.

Sunday, 5:30 to 6:30 P. M.—WJZ and associated stations—National Religious Service—Dr. Harry Emerson Fosdick.

Thursday, 7 to 7:30 P. M.—WEAF and associated stations—Midweek Hymn Sing.

Daily (except Sunday) 8:15 to 8:30 A. M.—WEAF and associated stations—Radio Morning Devotions.

COMMUNITY CHURCH NO FAD

The community church is a religious movement seeking to capitalize the sentiment of today towards greater cooperation in religious work and other phases of life. R. Carl Stoll, pastor of the Amherst Community church, declared at the closing session of the conference of representatives of Western New York churches of that type in the Oakgrove Avenue church, Oakgrove avenue and Hedley place.

In asserting that the great world trend is towards co-operative effort, Mr. Stoll referred to the progress in economic unity by the financiers and the negotiations for deeper political unity as illustrated by the recent visit to the United States of Premier J. Ramsay MacDonald. The com-

munity church, instead of being a passing fad, is working in harmony with this world trend, Mr. Stoll said. In this respect the community church is observing one of the purposes of religion, he maintained, for the religious movement ought to precede all other movements in the attainment of universal helpfulness.

An afternoon round table discussion of community church problems and fellowship dinner in the early evening preceded Mr. Stoll's address. James D. Wyker of the Oakgrove Avenue church reported at an evening session on plans for the International Conference on Comity and Adjustment in Buffalo next January.

In response to a request by Dr. Charles E. Vermilya, executive secretary of the New York State Council of Churches, for the appointment of a committee by the community churches of Western New York State Council of Churches, for the appointment of a committee by the community churches of Western New York to confer with the council on the problems of under-churching and over-churching in the area, these representatives were named: Mrs. William H. Boocock, of the Oakgrove Avenue church; Mrs. Arthur M. Suor, of the Amherst church; Ellsworth N. Croll of the Oakgrove Avenue church; Mr. Stoll and H. C. Poland of the Sherman church. The committee also will represent the community church viewpoint in the coming Comity and Adjustment conference.

Mr. Wyker was delegated to serve as a continuation committee for a similar district conference next year.

Congregation Gives Building to Another.

The building formerly occupied by Salem's Reformed Church, four miles south of Lithopolis, Fairfield County, Ohio, is now being used for regular services by an Evangelical congregation which formerly occupied a building one-half mile east.

The use of the building was granted to the Evangelical Church free of charge by the Reformed congregation, after the membership of the latter had declined to a point which caused the abandonment of regular services.

The structure is a brick building, with a basement, Sunday school rooms, attractive grounds and provision for social activities. It stands at a prominent crossroads.

The Evangelical Church formerly occupied a frame building in bad repair on a side road, and the change places it in a position to render more adequate service to the community—Ohio Christian News.

Consolidated Churches in Ohio.

There are now 85 consolidated churches of various types on a list of such churches secured by an Ohio pastor. It is a significant fact that all but three of these churches now have pastors. This helps to answer a frequent inquiry of people considering a federation of churches, Where will we secure ministers? The churches that offer a minister a real job have no trouble in securing a minister.

Week of Prayer for the Churches

The Program for the Week of Prayer for the Churches has now been issued by the Federal Council of Churches. The central theme is Christian unity. The date this winter is Jan. 5-11. The Fed-

eral Council will provide information to ministers who seek to observe this week in some special way. It is a good time in which to hold services of all the churches of the community.

Dr. Willett's Summer Tour Through

Europe and the Near East

Starting about June 10, Dr. Herbert L. Willett, pastor of Kenilworth, Ill., Union church, expects to conduct a party through Europe, Palestine and Egypt next summer. The itinerary will include England, France, Switzerland, southern Germany, Italy, portions of Greece and Turkey, Syria, Palestine and Egypt. Suggestions will be given regarding preparatory reading, and lectures will be given by the conductor and specialists in the various places visited. The Passion Play at Oberammergau will be included. Dr. Willett has conducted several parties to Europe and the Near East, and two parties around the world. These have had the general character of travel-study classes of the University of Chicago. Full information regarding the plans for next summer may be secured by addressing Herbert L. Willett, Kenilworth, Ill.

Anniversary at Spuyten Duyvil

On Sunday, Oct. 20, 1929, Edgehill Church, Spuyten Duyvil, New York City, celebrated the fortieth anniversary of the dedication of the present building, the sixtieth anniversary of the founding of the church, and the seventy-second anniversary of the establishing of a Sunday school in the community.

Spuyten Duyvil is a residential suburb of New York City, on the Hudson River, and Edgehill is the only church in the community. Although in the beginning it was a sort of branch of the Riverdale Presbyterian Church, and for many years was ministered to by the pastors of that church, Edgehill Church has always been a community church, including in its membership people from all denominations.

The church has always been a missionary church. In the year 1897 they began to contribute regularly and systematically to the work of the China Inland Mission. In 1906, they began to contribute to India also. This interest has gone on increasing steadily until now they assume responsibility for part support of

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Park Ridge, Illinois

seven missionaries in China, and two missionaries in India.

During all these years the church has contributed regularly and systematically to several worthy causes in the homeland.

The church membership is about one hundred, with a flourishing Sunday school of about ninety members. The present pastor, James S. Watson, has just completed the tenth year of his ministry in Spuyten Duyvil.

Ohio Ministers Will Hold a Great Meeting

There are already more registrations for the great Ohio convention of ministers, scheduled for Jan. 19-26 than were secured by the close of last year's convention. This gives evidence of a growing interest that will lead to the greatest meeting of the clergy in the history of Ohio.

The Ohio Council of Churches, under the leadership of W. F. Lamb, has been a very successful organization. It promotes the interests of Christian unity continually. The coming convention will make this the central theme.

Great men will speak at the convention in Columbus. Among these are Dr. Frederick Norwood, of London; Dr. George C. Pidgeon, of Canada; Dr. James Endicott, of Canada; Dr. Francis J. McConnell, president of the Federal Council of Churches; and Dr. S. Parkes Cadman, of New York.

During this convention of ministers, there will be simultaneous meetings of laymen, women and young people. Thousands of Christians will assemble in Columbus to consider the great interests of the kingdom of God.

Illinois will Have a Federation of Churches

A state Council of Churches in Illinois is now an assured fact. Already most of the leading denominations are in line, including Methodists, Baptists, Disciples, Presbyterians and Congregationalists. There seems a strong likelihood that the Episcopalians will also authorize some form of cooperation. The formal organization will not take place until after the diocesan conventions of this church. A federation has been sorely needed in Illinois for a long time. This state has many leading forces leading to disunity. These are not all denominational. The political antagonisms between the city of Chicago and the remainder of the state are a fact to be faced. The work of religion in Illinois is particularly difficult.

Wedding after Church

The congregation of Monroe Street Federated church, of Chicago, was surprised to hear the strains of "Oh, Promise Me" at the close of the service on a recent Sunday. And this was followed by the well-known Lohengrin wedding march. One of the Sunday school young men marched in with his bride, and was married.

The choir of this church gave early in November a comic opera called "Trial by Jury."

The church was host to the West Side District of Christian Endeavor on a recent evening.

Church Comes into a Legacy

Union Community Church of Ridgefield Park, N. J., recently came into a

legacy of three thousand dollars. The money was left by William Stevens, not a member of the church. This man, observing the good that was done by the church, felt that he could not better bestow his money than by giving it to Union church. Allen McNeill is the minister.

Vote Down Proposed Merger

The Presbyterian church, of New Lexington, Ohio, voted down two to one a proposed federation with the Methodist church of the town.

The articles of agreement had been drawn up by a joint committee composed of three representatives of each church, and approved by a larger committee consisting of 17 Presbyterian representatives and 18 Methodists.

The agreement, as made public by the joint committee, would have placed the management of the affairs of the combined congregation in the hands of a joint committee, with five members from each church and the pastor as ex-officio chairman. The pastor for the first two years at least was to be a Methodist, and the first vacancy occurring thereafter was to be filled by a Presbyterian, the two denominations from then on alternating in supplying the pulpit.

Seventy per cent of the budget was to be provided by the Methodist group and 30 per cent by the Presbyterians. The Methodist building was to be used for services, the Presbyterian building having recently been sold for use as a filling station site.

Questions relating to baptism were to be left to "the conscience of the individual member," and the Methodist and Presbyterian methods of observing the Lord's Supper were to be used alternately. Each church was to retain its connections with its denominational agencies.

Annual Meeting at Carlsbad

The fifth annual meeting of the Carlsbad, Calif., Union Church was held on the evening of November 4th, preceded by an excellent dinner which was served by the Senior Christian Endeavorers.

One hundred thirty were present, one hundred sixteen answering to the roll call, and twenty-five sent greetings and regrets that they could not be present.

A. G. McVay, the pastor, presided at the business meeting, and at its close was asked, by an unanimous vote, to remain for another year. Mr. McVay came to Carlsbad, January 1, 1929, from Elk Grove, Calif., where he had served a federated church as pastor, for nine years.

Reports from the various organizations show that the business of the church has been conducted in a most business-like manner. Fifty-two new members have been received into the fellowship of the church during the year. A beautiful new manse has been built and completely furnished, a sprinkling system installed on the property, and landscaping has been begun.


Plans are being made for a daily vacation Bible school for next year as one of the new undertakings of the church; an excellent choir of thirty voices, under the capable leadership of Miss Irma Stevens, who is Director of Music in the Carlsbad-Oceantide High School, furnishes music that is a joy to the regular attendants, and a surprise to the many visitors from adjoining cities.

The Sunday school, which was started

in 1922 (two years before the church was organized) is under the leadership of Miss Marion Holmes, once more, after an absence of eighteen months, and shows an increase in attendance, weekly. The membership numbers 200.

News From the Great Northwest

The community church movement continues to grow in Washington state and many important changes are taking place in the churches in that section of the country. During the year the Methodist and Congregational churches feder-



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A FAIR QUESTION

We are often asked, "What is Berea trying to do?" That is a fair question, and a welcome one.

First we would say, "Visit Berea and see the answer." It is easily reached by motor via the Dixie Highway, or by train on the main line of the Louisville & Nashville Railroad. Boone Tavern, operated by the College, offers modern accommodations.

To those who cannot come, we value the opportunity to send a copy of our current pamphlet, "The Task, the Workers, and the Enlarging Workshop." This seeks to answer the above question and to give much other information regarding this non-denominational institution which has provided Christian education for tens of thousands of young people from the Southern Mountains. May we send you a copy?

BEREA COLLEGE, Berea, Ky.
William J. Hutchins, D. D., LL. D., Pres.

ated at Cheney. This is the seat of one of the state normal schools. C. E. Weidner, of Prescott, Arizona, assumed the pastorate of the federated church the first of October. There is a growing tendency throughout the country for churches about state institutions to consolidate in some form. The great success of the People's church at East Lansing, Mich., has helped to further this movement.

At Kirkland, Wash., there is a federated church composed of Methodist and Congregational units. Dwight Bennett, a Methodist minister, recently assumed the pastorate of this church.

A new federated church has been set up quite recently at Couppville, Wash. The units in this church are Methodist and Congregational. The new federation secured a leader from the United Church of Canada, who may be counted on to be in sympathy with the consolidation. He is J. R. Butler.

At Stanley, Lopez Island, Wash., there is a federated church with some history behind it. This church has recently called W. W. Goodrow to its pastorate.

Two federated churches near each other and too small to have a full-time minister each have united in calling W. D. Hanna. These churches are located at Tolt and Dunvill.

A different sort of development has occurred at Harrington, Wash. Here the Presbyterians and Baptists conducted a federated church for a time. The federated churches have more recently become a single church with an affiliation with the Congregationalists. Donald M. McNeil is pastor of this church. They have united their buildings into a very usable plant.

G. B. Baird, formerly a missionary in China in the Disciples work, was for four years pastor of the community church at Tonasket. Last June he moved to Lowell and became pastor of the Union church there. In this city is located the Everett Pulp and Paper Mill. This industrial organization is the economic support of the community and contributes one-half of the support of the church. The Union church is the only one in the community though some of the population go into Everett, a city of 30,000, where they easily find churches with the denominational affiliation to which they are accustomed. The pastor of Union church is a social worker among the mill hands. The mill provides insurance for illness or accidents and the minister makes the calls in connection with this insurance.

During the past year the church at Lowell has completed repairs at a cost of \$1,300. The church will close the year with all bills paid and the church entirely out of debt. There is a good church edifice and also a manse. The Sunday school is graded. A junior and an intermediate C. E. minister to the children and young people and also a Boy Scout troop. A special organization of high school people of twenty is a feature of the church organization.

The facts as provided in this survey of community and federated churches in the northwest were provided by Mr. Baird, who is a most convinced exponent of the consolidation of churches in small communities. He is now connected with the Congregational denomination.

There are, of course, many other consolidated churches in the state of Wash-

ington which are not mentioned in the above report. It is not always easy to secure news of these churches. Some statewide surveys of a comprehensive nature would be a most desirable feature for our news columns if ministers in various states would undertake the preparation of these surveys.

IOWA NOTES

C. E. Rash, pastor of First Federated Church of Des Moines, has been invited to be the principal speaker at the second convocation service at Upper Iowa University, Fayette, which service will occur late in the winter or early spring. This is a result of the friendly relationships established between the college at Fayette and the community churches of Iowa during the past year.

A. B. Miller, former pastor of Union Church at Jamaica, is now editing the Pioneer of a New Era, the official publication of the Undenominational Church-

es of America. His headquarters are at Depue, Illinois.

The group of Cotton Blossom singers which visited central Iowa the latter part of October, were fortunate in securing seven dates all within a very close radius of Union, Iowa. They averaged nearly \$25 at each place besides getting in on several big chicken dinners, singing at a golden wedding anniversary, before high schools and other places. No doubt but what the people of this locality know considerable about the Piney Woods School founded by Laurence C. Jones, formerly of Marshalltown. They also were sorry to hear of the injuries sustained by Mr. Jones in an auto accident which made it impossible for him to visit Iowa personally this fall.

Friends in Iowa are glad to note the active part Ben W. Sinderson is taking in the union church work in Kansas. Mr.

NEEDED AT ONCE \$4,000

For the completion of the new dormitory addition, which must be ready January 1. Liberty College of Salvador urgently needs \$2,500.

For payment of teachers before February 1, \$1,500 is needed.

This non-sectarian Christian school, in the heart of Central America, already has the support of outstanding community churches and pastors.

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ROY B. GUILD, Secretary.

Write for Information

Sinderson is a former Drake University, Iowa, student, and held at least two union church pastorates in Iowa, before going to Kansas. While in Iowa, his specialty was young people's work.

First Federated Church, at Des Moines, will hold their annual decision day on December 15 this year. For a number of years they have preceded this day with a three weeks special evangelistic campaign. This year they have had to omit the special meetings on account of their building program and are using a plan of personal evangelism instead.

Mr. and Mrs. G. P. Tasker, who are doing union or undenominational missionary work among students of Calcutta, India, University, have written Iowa friends that their work continues to prosper and that they are finding it necessary to seek larger quarters. Their friends in Iowa are glad to learn that Mrs. Tasker has practically recovered from a period of poor health. Their last regular pastorate in Iowa was at Williamson.

A cast of twelve people from Federated Church, of Union, Iowa, gave the pageant, "Naaman, the Leper," at the community center building in Clemons on Tuesday evening, November 26, under the auspices of the Parent-Teachers Association. The church at Union held their annual bazaar on November 23 in the form of a village Christmas fair, and met with a very pleasing patronage.

Iowa has often been referred to as a "pokey" state when it comes to advancement in religious activities, but there are indications that the community church movement is making good headway in many parts of the state. We hope to have some more specific news to report later.

OHIO NEWS

John Allison closed his work at Twinsburg Congregational Church on Oct. 27. He has done a splendid piece of work while with this church. A new parsonage has been built and many have been received into the church. The last Sunday that he served the congregation communion was observed and eight new members were received into fellowship.

The report of new federations of churches in the state of Ohio becomes stale news to us for we have so many of them. At Savannah and Mankin, Ashland County, are churches each of which received part-time pastoral attention from a Presbyterian and a Methodist Episcopal minister. These are now to enjoy the services of a full-time resident minister in each community, as the result of an adjustment made by the churches of the two denominations. The churches of the two towns have voted to work together.

Gilbert Counts, pastor of Federated Church in Chagrin Falls, spent a week in October with the community church of Forest Hill, in Akron. J. H. Dudley is the pastor, and has concluded a two week campaign in "Religion and Life." The church was greatly strengthened and several were received into fellowship of the church. This is a very fine field, and the church has a wonderful future ahead of it.

Federated Church, of Chagrin Falls, received four into fellowship at the last communion service. The bazaar that was

held this fall was a decided success in the fact that they received \$300 more than any previous year. The total raised by the women of the church was \$2400. The new religious plant is a regular bee-hive for community activities. The recreation hall is used 18 hours each week by the children and young people, under good supervision. The dining hall is in constant demand, and the church school equipment gives the school the advantage of a well graded and well conducted religious education system. The young people's class presented the first play of the season in the recreation hall. The room seats 600 but it was not large enough to hold all that came to see the play.

Ohio was the center of things in the great movement of the union of the Christian and the Congregational bodies. The Congregational people had voted last summer that they would join in this merger, and the Christian world waited with patience to see the result of the Christian body in Piqua. In this general meeting of the convention of the Christian Church it was voted unanimously to approve of the plan of union which was accepted last May by the Congregational Churches.

The Ohio Council of Churches that will have its great meeting of ministers, laymen, laywomen, and youth on Jan. 20-24, 1930, for the purpose of celebrating the 19th centennial of the church has over 1200 ministers enrolled. There are 17 denominations now represented in the state Council. It started 11 years ago with 10.

Ohio has 64,000 pupils in the week-day religious educational classes.

Gilbert Counts.

CHRISTIAN UNITY LEAGUE

The Christian Unity league, assembled in conference at St. George's church, New York city, adopted the following:

As practical measures for Protestants to take in the direction of Christian unity we suggest the following:

1. Discussion of the subject of Christian unity by ministers in their own pulpits, ministerial associations, councils of churches, denominational assemblies, local, sectional, and national conferences.
2. Interchange of pulpits by ministers of different communions.
3. Encouragement wherever feasible of the practice of calling and receiving min-

isters from one communion to another.

4. The reception of members from one communion to another by letter or terms of complete equality.

5. The encouragement of the union of congregations of different communions wherever practicable.

6. Encouragement of the union of separate groups within denominational families, looking to the ultimate union of the whole church.

7. The cooperation in aims and plans of the missions of all Christian churches, looking toward the speedy unification of all missionary work in one church.

8. Similar unification of the work of religious education.

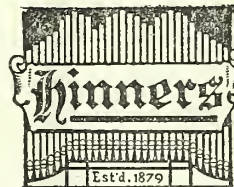
8-A. Provision for courses of study on Christian unity in colleges, universities and theological seminaries.

8-B. That the obligations and essentials of Christian unity be taught to the boys and girls of our Sunday schools.

9. The encouragement of non-official, cooperative agencies, such as the Federal Council of the Churches of Christ in America, inclusive missionary boards, interdenominational religious educational organizations and similar vehicles for the free expression of the spirit of all churches seeking union.

10. The appointment, by the chairman, of a continuation committee, with advisory powers only.

11. We rejoice in the adopted Pact of Christian Unity as the crowning expression of this conference and commend to the churches its widest possible use.



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EDITORIALS

THE FOCAL POINT OF RELIGIOUS INTEREST

What does a man talk about when he talks religion? That depends on the kind of a religionist that he is. Each of the small sects has some particular matter that seems of transcendent importance. The sect is conscious of a great urge to bear a testimony to some "neglected truth." It may be interested in the millennium, or in the clean and unclean meats of the Old Testament.

The bigger stream of protestant Christianity has had a variety of points of interest during its brief history. Fifty years ago one would undoubtedly say that the focal point of interest was to be found in religious doctrine. It was in this period that Calvinists and Arminians still fulminated against each other. The purpose and mode of baptism was under discussion. Doctrine was considered of so much importance that small sects separated themselves from the larger ones for the sake of dogmas that right now can scarcely stir a ripple of emotion.

That newer points of interest developed as time went along is seen by the approach that different denominations make in getting new members. Reinhold Niebuhr has rendered us a service in showing us clearly the social significance of our denominational system. There are denominations clearly proletarian in origin, though some of these have the beginnings of an aristocracy. When the church worker goes out after new members with the plea that the people of the adjacent church are "milk-drivers and such kind of people," one discerns clearly the nature of religious interest. The church is the symbol of the social classification of the community. The "nice" people are in the aristocratic denomination. And the other people are "common folks." As Abraham Lincoln said, "God must have loved the common people, for he made so many of them." And the denominations that have been content to carry a message to the working people of the country have numerical strength beyond that of the aristocratic denominations. However, the bourgeois of the common denominations has saved its money and invested it wisely. And gradually a bourgeois denomination finds itself possessed of large resources, and improved social standing.

There are some who look upon religion as a vast mechanism. They sigh for the compactness of organization to be found in the Roman Catholic church. Even though the denomination may be in theory democratic in its government, there are superintendents who lay out upon the ministers the share they must take in providing the sinews of war for the interdenominational warfare. We mean by this not the missionary funds spent in actual service of the human race at home and abroad. These seldom strengthen a denomination in worldly things, though they are of vast importance to humanity. We mean those other funds, used so skillfully by good administrators to keep the denomination from retiring from fields where local interest would never maintain it. The man with the idea of religious mechanism foremost in his mind talks religion in terms of budgets and projects connected with these budgets.

But about the only way to interest the man of the street in religion is to talk it in quite another language than any of these we have mentioned. It would repay most ministers to read a new biography of Ben Franklin by Fay, a French writer of discernment and wit. The thing that happened to Franklin has happened to millions of our fellow Americans right in our own generation. They believe in God, though often with a content in their belief as little orthodox as that of Franklin. They chiefly see religion as a way of life. Franklin made his own religion. More or less every man does. Some use large elements of the Bible, and some use large elements of popular superstition. Even the man who thinks himself orthodox tinkers his creed here and there.

What Franklin wanted out of religion was help in getting through this world. He saw in religion a way of life. He helped the various churches because he believed they all did good though he doubtless believed that they all taught a lot of error. When the pulpits of Philadelphia were closed against Whitefield, he gave him assistance to erect a tabernacle. He became a vestryman of the Episcopal church, though no one ever heard of his attending church regularly. Priestly, the Unitarian, was probably a considerable influence in his life.

Our new humanistic movement in America is a sign of a fresh emphasis upon the point of view of Franklin. In its left wing, it dispenses with God entirely. But in its right wing, it still holds to the idea of God, but continues to insist upon the function of religion to save human life. Calvinism was God-centered in its interest. Humanism is humanity-centered.

It is not necessary to get very excited about the people who propose to get rid of God. God will probably dispose of them before they ever get rid of Him. The belief in God rests too securely upon human experience to be gotten rid of by argument. But if the belief in God is to be highly esteemed, it must be connected up with the life process. The speculations of the schoolmen about the nature of God leaves the ordinary man cold. But the God who supports us in struggles for righteousness, and who consoles us in the hour of trouble is more than an intellectual theory.

Suppose every minister in America, as he sat down in his study preparing his Sunday sermon would ask, What do these people need? Perhaps his parish calling would become something more than perfunctory. Parish calling would become an explorative process to discover the minds of lay people. The minister who spent three days of his week finding out what people need in religion, and then the other three using the tools in his library to satisfy that need would be on the way to become a truly great preacher. That was precisely the greatness of Phillips Brooks. He really had one thesis for all his sermons. That thesis was, Religion is life.

The community church is challenged by its critics to produce some "new contribution to religious truth." The one who challenges usually hopes that some new "crankism" will develop among these churches that

will at once denominationalize them, and set them apart from other Christian churches. We hope that there will be no such "contribution."

But there is possible a new point of interest and emphasis among these churches. It may be discovered already among many of them. With no ancient creed to defend, no ordinance to interpret in a peculiar way, these churches are thrown back upon fundamental human interest. This interest should eventuate in both personal and social service in the community.

A true community church always seeks opportunity to help the community in its problems. This may be in the way of reinforcing other social agencies, such as the public school. Or the church may be driven to undertake functions that in better organized communities might be better done by something other than the church.

But a social ministry can never replace the thousand things that need to be done for individual human lives. Young people have doubts and temptations; families have friction; sickness and death bring their sorrows; and every life needs vision and courage. It is in ministries such as these that we are to find the focal point of interest in religion. To amplify an ancient saying of the world's chief religious authority, Man was not made for religion, but religion for man.

THE PROMOTION OF THE SUNDAY SCHOOL

The old high-pressure methods of promoting Sunday school attendance are pretty well played out. Buttons, contests, rewards and like devices have been worked out in the various churches, and in many cases, Sunday school attendance has gone into a slump. Yet the local church has few tasks of more central importance than that of religious education.

More honest and fundamental methods of promoting the Sunday school must be devised. Unquestionably the first thing of importance in a successful school is the teacher. Every church has a number of people in the membership who have had public school experience in teaching. These people should be given the leadership in the educational task and should be doing as much of the teaching as may be possible. And other teachers should be trained for their work. The school that impresses promising strangers into its teaching force without investigation are taking a big risk. Young people are often ambitious to teach in the school. They should be allowed to do so only after they have made some preparation for the task. The church that has a poorer teaching force in its school than the situation makes necessary has invited failure.

Without question another matter of importance is a series of vital lessons. Perhaps it is of less importance what the lesson material is than how it is handled. It is possible to make any lesson dry-as-dust to the child by stressing adult interest rather than child interest.

Large schools may sometimes do what First Community church, of Columbus, does. This church hires competent instructors, but a teacher handles as many in the Sunday school as in the day school, thirty or forty. Most churches, however, must continue to use the volunteer worker. The children know whether they learn anything at Sunday school. When they do not, no bribe will keep them going.

BETTER MUSIC IS COMING

It looked for awhile as though the radio would turn all America to jazz. But jazz is not able to stand the competition with good music. There is an increasing amount of good music. Thousands of people are being

developed in musical appreciation who never knew what music was.

This is a fact which churches must take account of. Here and there is a village which takes pride in its music. But for the most part, music in protestant churches is but a dreary waste. It is often thought that cheap music is easy music. This is notoriously untrue. It is much harder to sing some of the jingles of a popular religious song than to sing the stately music of the historic church. Children can learn to sing "Faith of our Fathers" a lot easier than they can sing "The Glory Song." The religious broadcasts are making clear to people the differences in religious values between jingly religious music and the best.

The other day a minister had a bright idea. He had just finished setting up a basket ball league for his boys. Six churches were to be represented in a series of athletic contests running through the winter. Why not a choir league? The idea would not be competition, but comparison. If every choir member could be made to feel that eventually his work would be tested before a large number of people, he would set seriously to work to improve his rendition. Why not a series of musical nights in which adjacent churches exchanged choirs?

Many people get more out of the music of the music of the church than out of the sermon. And that is not always due to a poor sermon. It is just because some people are made that way. The improvement of church music is on the road, thanks to the comparisons which the radio has compelled.

COOPERATION IS APPRECIATED

Never in the history of The Community Churchman has there been so many orders for sample copies as in recent weeks. Ministers in a number of churches have set apart a literature Sunday or a week for a Community Churchman drive. The paper faithfully serves the ministers. The information which is gathered each month at much labor is useful to these men in many ways. That in itself would not be reason enough for ministers to wish to circulate the paper. But the laymen in the churches are among our most loyal supporters. They realize the importance of the information secured from a community church journal. A church like that at Walsenburg, Colo., which has ninety copies of the Community Churchman coming monthly can never get the blues and think the community church movement a failure.

THE STUDY OF ST. PAUL

The many books appearing in recent years on the life and teachings of St. Paul are indicative of a growing appreciation of the foremost of the apostles. Professor Royce, of Harvard University, was a great admirer of Paul and thought his teachings of central importance in Christianity. The recent studies of Paul set him forth as something more than the originator of a set of doctrines. He is first of all a man. Prof. Arthur Holmes, of the University of Pennsylvania, a psychologist, has given us a fresh study of the apostle in his "The Mind of Paul." It deals in most suggestive fashion with the unusual religious experience of the great apostle. We have secured forty copies of this book which just came from the press in October and our advertising pages make a special combination offer on the book and the paper. We want our reading ministers to have the book.

A literature table with a display of books, tracts and newspapers is a feature of up-to-date churches. This assures an intelligent congregation.

NEW YORK CHRISTIAN UNITY CONFERENCE

By J. A. Jacobs, of the Religious Education Association

The New York Conference of the Christian Unity League held at St. George's Church, November 13th to the 15th, began and ended under a glare of newspaper publicity. Bishop William T. Manning refused permission to Karl Reiland, Rector of St. George's, to hold non-Episcopal Communion service in the church on the grounds that such a service—conducted under the direction of Henry Sloan Coffin, President of Union Theological Seminary, a non-Episcopally ordained minister—would be a violation of Episcopal canons. Karl Reiland and his vestrymen, however, were in favor of granting the use of their church and were thoroughly convinced that in so doing they were not violating any canonical law. Conceding to the Bishop's orders, the invitation to use St. George's Church was withdrawn, but not without excommunication of the Bishop by Reiland and many other Episcopal clergymen on the grounds that "canons and practices," such as the laying on of hands in ordination, are "man made" and are valuable only insofar as they contribute to the enhancement of the Christian life.

Peter Ainslie, Secretary of the Christian Unity League and director of the conference, while deploring Bishop Manning's action as a violation of the basic principle "that all Christians are equal before God," continued with the original plans for holding the conference at St. George's Church, but arranged the joint communion service at the Union Theological Seminary. Henry Sloan Coffin, Karl Reiland, Rector of St. George's, Robert Norwood, Rector of St. Bartholomew's and Wallace McMullen of the Metropolitan Temple (Methodist) officiated at the communion table. Despite the heat of controversy that had centered around this part of the program, the celebration of the communion service was a significant, symbolic gesture of Christian unity.

Deplorable as certain aspects of this controversy were, it did sharpen issues and reveal problems that were much deeper than the surface quarrels might indicate. Although Bishop Manning no doubt was acting in accordance with his convictions, his decisions stimulated many Episcopal clergymen to a new determination that such canonical pronouncements should either be reinterpreted or abolished. While Bishop Manning temporarily won his point, his opponents were certain that they now had him on record as definitely favoring one party within the church. On the contrary, his friends contended that he had been unnecessarily subjected to ridicule and embarrassment and that he was acting according to the canons of his church and the dictates of his conscience.

Participation in the conference was limited to those who had previously signed the "Pact of Reconciliation" which Peter Ainslie had formulated somewhat after the fashion of the Kellogg Peace Pact, and with the notion that it might play a similar role in church circles, as a gesture toward good will, that the peace pact had played in the political world. On the other hand, several persons hitherto well-known for their advocacy of Christian unity refused to sign the pact on the grounds that it was unnecessary and apt to do more harm than good. Regardless of the difference of opinion, however, over one thousand signatures to the pact were secured prior to the convening of the conference. Mr. Ainslie considered this as important evidence of a revival of interest in Christian unity and the need for a

further clarification of principles and plans which he felt would grow out of a conference.

The peace pact read as follows:

"We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ; and we propose to recognize, in all our spiritual fellowship, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

The Pact of Reconciliation was frankly discussed and, at the suggestion of Charles Clayton Morrison, was radically revised. The essential change had to do with the part of the "pact" which read—"no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own * * *". As this pact stood, many ministers refused to sign it. They could not sign it and remain with their churches. Those who did sign it were "conscience" bound to follow its implications. The pact was changed so as to read that ministers should agree to the spirit of it and work to bring their congregations to the place where the principles involved could be practiced. Certain people thought that the revision of the pact "pulled its teeth." The majority, however, were agreed, as the vote to make the change indicates, that the revision would make it possible to secure thousands of signatures and permit even the more cautious church groups to share in the quest.

As far as any hasty generalization could be made, the addresses were "inspirational." On language, concept and style they were largely ecclesiastical.

In addition to the addresses, one of the significant phases of the program was the report of the "Findings Committee." This committee, consisting of more than fifty persons, including ministers and educators, was selected several weeks in advance of the conference to prepare a statement which could be used as the basis of conference discussion. The committee was requested to cover three important phases in its report. First to summarize the progress that has actually been made toward Christian unity as symbolized by such movements as the "Federal Council of Churches," "The United Churches of Canada," "The Community Church Movement," and other similar and significant ventures in correlation and cooperation; second, it was to point out in a very practical manner the more immediate steps that individuals and churches should take to further the purposes of Christian unity; third, it was to indi-

cate the possible type of church organization and objectives that would prevail if Christian unity were partially or completely realized. Accordingly, the committee prepared a report which became the basis for much of the conference discussion.

This report is being edited and is soon to be published as "A Message to the Churches of Christ Throughout the World." In addition to this report of the "Findings Committee," a complete stenographic report of the conference addresses and discussions is being edited by Charles Clayton Morrison, editor of the *Christian Century*, and is to be published in book form.

There were few men or women under forty attending the conference. This might be construed both as a weakness and a sign of strength. Grey-haired veterans, high up in the councils of their churches—Episcopalians, Methodists, Baptists, Presbyterians, Disciples and representatives of many other denominations—unequivocally declared themselves as "out for all kinds of union with all kinds of people," and at whatever cost to them personally or to their denomination. To have five hundred representatives of the "older generation," representing most of the major denominations, and from twenty-five states and Canada, declare themselves for immediate steps toward "the recognition of all Christians as equal before God" and in favor of the abolition, or reinterpretation of all "man made" ordinances, canons, creeds that stand in the way of Christian unity is significant.

The prevailing sentiment seemed to be overwhelmingly in favor of organic Christian unity. However, no thoroughgoing definition was made of what organic union would mean in terms of practice. One prominent churchman declared that as far as he was concerned "it must be organic union or nothing." While the immediate steps would be in the form of an organic merger of like-minded denominational bodies such as Disciples and Baptists, various branches of Methodist and Presbyterian churches, and others.

There were some members of the conference who were convinced that the problem was much deeper than "the organic union of decadent Protestant Churches." Organic union, they concluded, would not greatly enhance the Kingdom unless the Protestant Church actually understood the present age of science and formulated its objectives and programs in terms of crucial contemporary needs and issues. This would necessitate purposeful and intelligent cooperation with creative individuals from all major religious groups—Catholic, Jewish and Protestant. Even more important than inter-church cooperation would be a new alignment with community agencies and institutions—family, schools, libraries, recreational agencies—in the common task of the development of character. This would require something more radical than the reinterpretation of church canons and theological formulae. It would demand a readjustment of the fundamental assumptions on which the church has been operating. It would require a reinterpretation of the Christian movement in light of the findings of modern scholarship. This has been necessary in times past and is equally needed today.

Scarcely any reference was made to the necessity for scientific study of Christian unity or the utilization of the mass of sociological and psychological data now available. For example, such a significant study of the city church as H. Paul Douglass has been making, during the last ten years, was not mentioned. Neither were the studies made by A. E. Holt and S. C. Kincheloe, of the Protestant churches in Chicago. These studies revealed that federation or organic union was not enough

to enable churches near "the Loop" or in changing sections of the city to weather the storm. Churches in areas marked by rapid change and population shifts have been virtually abandoned to other types of religious organization turned into settlements.

Division of opinion prevailed regarding the technique for attaining Christian unity in the churches were sentiments, traditions, creeds and canonical law stand in the way. One group would disregard church precedents and "follow conscience" if it split the church and cost them their positions. They thought this sort of martyrdom necessary. Another group would personally accept the ideal of "Christian unity" but would not go more rapidly than they could carry their group with them. They contended that attitudes and habits so deeply ingrained in individual and group practices yield very slowly and that good pedagogy demands patience in dealing with them. If the denominations means anything in terms of the next generation it is more important than any segment of it. Liberty must be given to the "liberals" as well as the "conservatives" but the "consciences" of both must be recognized in the church.

Just how the "consciences" of all parties could be respected and yet make progress was not made clear. Yet it was the most immediate and arresting problem before the conference. For example, what should a Disciple minister do if in his own mind he was convinced that he should accept unimmersed persons into his church without baptism, yet his congregation was committed to an interpretation of the New Testament which made such a procedure impossible? Should he demand that the congregation accept the unimmersed Methodist. Should he attempt to use force to attain his goal? Should he express his own convictions and wait until his church could follow him? Or should he resign? There were several ministers in attendance at the conference who had frankly stated their convictions to their congregations and had been forced to resign. In many instances, not only with the Disciples but with other churches, the signing of the "Pact of Reconciliation," if it were known to the congregation, or denominational board, would be sufficient to cause them the loss of their positions.

Persons who view the present situation from the vantage ground of twenty-five or thirty years' experience in the struggle against bigotry and sectarianism must view with a great deal of satisfaction the progress that has been made in conciliation, cooperation and actual federation among the churches. While the critics of the Protestant communions can still find enough of the older spirit to make us feel uncomfortable, yet an objective view of the total situation gives ground for optimism. The pioneers in the early movements for Christian Unity are to be congratulated upon the contributions they have made. On the other hand, many of the older slogans and issues have been engulfed by newer and more crucial problems.

Our changing habits and standards of living due, in no small way, to the radical and spectacular changes in modes of communication and transportation, have forced the Protestant churches to meet novel and baffling situations. The rise and development of such agencies as the "Federal Council of Churches of Christ," "The International Council of Religious Education," "The Community Church Workers," have greatly contributed toward the solution of many of the more flagrant aspects of denominational rivalry and bigotry. The acceptance of responsibility by the so-called secular agencies such as the public schools, playgrounds, libraries, parent-teacher associations, for the development of character and spiritual ideals in children and adults, is

compelling the church to rethink its theory and its organization. The present acute issues surrounding the question of the secularization of religion are demanding a new basis for religious theory and practice. These factors, to mention only a few, have put the question of organic union in a subordinate position.

Pacts and conferences and propaganda for Christian unity all have their place. Any organization that is working at the problem should be condemned. However, the complexity of the present situation demands

a greater emphasis upon a consistent program of education both for children and for adults. It demands a type of education that makes large use of experimentation and research. The protestant church must have some clear conception of the nature of our present world and the problems with which the church should be dealing. We should continue to have conferences, but the discussion should be based on actual experiments and results of reliable research rather than on general topics and individual theories.

RURAL RELIGIOUS ORGANIZATION

By D. Andrew Howey

The community church is not a quick and easy answer to one of the most urgent questions our rural church faces today. It is not the panacea for all the troubles of our country church. It is not the Utopia of a pastor's fondest dreams. But it is one way out of our present situation.

The word "community" is used so generally and generously by sociologists, politicians, journalists, and educators that a definition may be in order. We are thinking primarily of a "rural" community in this paper and will use the term as used in our census bureau, all towns under 2500 are included with open country, as rural. "Community" is used for that territory or district in which a group of people and their interests are situated and center around a common point, usually a town, with its shops, stores, banks school, and churches. You will readily see that edge of any given community irregular and changing.

The expression "community church" is used to describe that group of Christian people in any community, that merge or sever their former denominational connections, for the better maintenance of a organization to serve Christ and the community. This term will be used in this paper as it is generally used, as synonymous with "united church."

There are three types of community churches; denominational, federated, and independent. There may be variations, or combinations of these, but these are generally accepted. The denominational type has developed in those communities where one church seemed to be the strongest and perhaps the most liberal, and the other weaker churches have combined with them on a community service basis rather than creedal basis. This may have happened through local initiative, or through agreement of the denominations concerned. This method is being widely used in Ohio where a strong State federation exists. Certain churches, such as Congregational, Liberal Disciples and Baptists would more easily develop into this type.

The federated type, is a continuation of the old order as far as outside relationships are concerned, but in all local matters, as worship, religious education, social and community service, etc., there is one organization, with one pastor. They still retain their separate properties, report to their own denominations, keep their own church rolls, send missionary contributions to their own boards. This is perhaps the easiest and most natural road to a community church. And it may be less embarrassing for churches of different history and background to unite on this basis than those of similar polity and theological slant. Some churches are so close to one another, that they are "distant."

The independent church as grown out of local situations where the community has grown tired of denominational pressure and wastefulness, or perhaps, because of inadequate service of a resident pastor, and inade-

quate and unattractive buildings, people simply get together to make one church, or again hoping to cut down the overhead of denominational assessments and duplications of church plants, it has been an economic revolt. In any case they have organized a local church with their own constitution, creed, plan of government, etc. This is the type of church I am serving at Grandview. While it has its defects it has proven satisfactory for the large majority of the people.

That the community church can not be disregarded we have but to see some figures. Its growth has been phenomenal and there are many churches that are not on the lists. The Institute of Social and Religious Research had a survey made by Miss Elizabeth Hooker in all the states except the South, that is, Texas, Oklahoma, up to the Ohio river and all south of the Mason-Dixon line. It was a comprehensive study of American agricultural villages. These figures apply to 1924. Remember that United or Community church was a new term at the end of the war! The total number of churches found in town and country areas was 977

These were divided as follows:

Undenominational	137
Federated	312
Denominational	491
Affiliated	37
Total	977

(In her classifying the affiliated is a fourth type, it is denominational but in a less binding relationship. We have included it in the denominational type in this paper.)

Since then the movement has grown to where it is now approaching 2000 such churches of all types in the U. S. While there is a central office in Chicago, an executive secretary, and an official organ, "The Community Churchman" there has been little propaganda, as such. Help has been given where asked for but no pressure has been placed on any community to organize such a church. This growth has been natural and from the communities, as such.

The present denominations are not meeting the need of the day as they did a generation ago. With all the Centenary, New Era, Forward, Interchurch movements, campaigns, and missionary efforts, what has been the net increase in numbers, and in spirituality? What impression has the principles Christ made on the world in the past decade? I am not turning my back on my Scotch-Irish ancestry! I am not surrendering my Presbyterian belief and training; but I am looking the world squarely in the face. I am made to realize that the Kingdom of God will not be ushered in by our present church systems. But that is no reason for throwing all denominational history, tradition, and practice on the scrap-heap. Yet a more excellent way may be open for the church of today to serve rural America. Dr. W.

E. Barton, former pastor of First Congregational Church, Oak Park, Ill., and former moderator of that denomination says: "It is enough to know that denominationalism is no longer the most effective way for the doing of Christian work, and that the church of Christ has as much authority as the apostles and for doing things in the best way it knows."

We may be so loyal—a much over-worked word—to our church that our attitude echoes the sentiment of a former home mission executive of the Presbyterian church when he said: "The gospel is not preached in its purity, in its purity mind you—in any community until our denomination is established there." Or again the statement of the president of the United Lutheran church in Indiana when he said: "No community is over-churched, as long as there is no Lutheran church there."

But do we deny salvation to all who are not Presbyterian, or at least who are not Calvinists? Because the Episcopalians hold a different theory concerning the ministry, or because the Baptists used more water than we do, or because our Methodist friends have a different polity, and different theological complexion do they go unsaved while all the hosts of Calvinists proudly march to predestined glory? Denominational loyalty of itself will never save the world, or solve the rural church problem of America.

What is the present situation that is so alarming? Are there too many churches on Main street? Or is it just the idle talk of "expert" statisticians and critical alarmists? We are over-churched in rural America yet we are not churched. In a small county seat town of 1200, in Indiana, five white Protestant churches struggled along, trying to serve Christ and their community. Did they meet the needs of that community? In a canvass of the town by the ministerial association, it was found that less than 600 people were even nominally connected with the churches. What of the other half of the people in town and the surrounding farm people? And what of the educational, social and community work of the church? There were five resident pastors and five church plants, and five church services but not very much of the Master's service to the community. The Presbyterian church had been the last of these churches to organize and build. Presbytery still had a mortgage on their building, and was paying \$100.00 of mission money every year to keep this small group of 35 people to true Presbyterianism. This is not an isolated case.

A survey of mission aided churches in villages under 1000, by C. Luther Fry for the Institute of Social and Religious Research revealed some startling and condemning facts. In 1925, 343 mission aided churches of the Northern Baptist, Protestant Episcopal, and Presbyterian, U. S. A. churches were studied. Three-fifths of all churches studied were competitive churches in the sense that they were located in communities having one or more white Protestant churches. The proportions of the entire Home Mission budget of the denominations going to these competitive churches were: Protestant Episcopal, 90%; Presbyterians, 70%; Baptists, no percentage given. The proportions of churches that were strictly rural were: Presbyterian 80%; Baptists 70%; Episcopalians 60%. Thus National Missions gifts are going to rural, white Protestant competitive churches, rather than to foreign, industrial, Negro, Mexican, or Indian churches. The figures speak for themselves.

Many other instances and figures of overchurched America might be given but all most of us need do is look at our home situation to know that rural communities are over-churched, but still not churched.

Shall we look back to briefly consider what has brought this situation upon us. First, our American life is changing from a simple, producing, pioneering, rural social order to a complex, manufacturing and distributing, urban type of civilization. Churches were needed at short distances, three to five miles, because of poor means of travel and roads. People responded willingly and generously, for the church was the center of the life of those smaller communities. Now the automobile and good roads make it as easy to go 30 or 50 miles to church as our grandfathers went 3 to 5 miles. Now there are many worth while, and many not so commendable attractions that keep the church from being the center of community life. The circuit riding parson did the traveling and saw the country, in those days, now his grandson's parishoners are seeing the country while the empty pews are being converted and church buildings abandoned. As well try to revive the horse and buggy as to revive that little cross-road church. There are sentiments connected with horses for those of us who love horses, but I see very few horses tied outside this church. There may be memories, sacred memories, tied up to that small, unattractive church, but a new day is here.

Second, our rural population is decreasing. If I would give figures tonight they would not be true tomorrow. In the six years following 1920, 3,000,000 farmers left the farm and moved into the cities. Less than half of our population is now rural. While the number of people supporting the rural church has been decreasing, we have continued with the same number of churches, and perhaps with increased program from denominations. Where are we headed for? We will soon be there yes or no.

Third, the farmer's economic situation is critical. And this is reflected in the support of the rural church. As a result of land and price boom of war-times and the natural slump, mortgages have been foreclosed, banks are failing, and the farmer has his back to the wall. He could slip out of such situations and move West a generation ago; now that is scarcely possible. Instead of moving west and opening up new land for cultivation, he moves to town and becomes a consumer. He who was once the generous dependable support is now the unfortunate, desperate critic of church and government. The Federal Farm Board may do great things, but the rural church will need to help the farmer to find himself and not to exploit his giving capacity.

Fourth, the denominational program has been frequently "forced" on the farmer, even though not suited for his church. He has gotten tired of being pushed, pushed, pushed to meet budgets and quotas to maintain churches and missionaries in competition with other churches. Our average schedule and program is planned by secretaries and bishops far removed from the actual rural church. Yet in all protestant churches 70% are rural. The community and church must fit into the scheme, rather than the scheme and plans suited to the community and its needs. Is the local church the servant of the Master and the community or the tool of the denomination? The farmer thinks it is the former.

"Unfortunately, art is uncertain; it wilts away on fertile ground and blossoms unexpectedly among the rocks; only the mediocre in literature is thoroughly dependable."—Malcolm Cowley in *The New Republic*.

"A large number of young people who depart from their earlier faith during college years do not suffer so much from intellectual problems as from moral defects."—William R. Moody in *Record of Christian Work*.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor -St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

Having finished the reading of Isaiah, we turn now to the book of beginnings, Genesis. We believe that it will be a real fascination to read again the Bible account of creation, to follow the patriarchs in their movements. We shall discover that the motives of men in those early days were much the same as today. Greatness with them has the same marks as greatness in the twentieth century. Weaknesses of those times are of the same kind as those of today.

Having crossed the threshold of a New Year, it is a great thing for us to continue the practice of reading a part of the Bible each day. It will be "a lamp unto our feet and a light unto our pathway."

Week of January 19: January 19, Genesis 1:1-13; January 20, Genesis 1:14-23; January 21, Genesis 1:24-31; January 22, Genesis 2:1-17; January 23, Genesis 2:18-25; January 24, Genesis 3:1-8; January 25, Genesis 3:9-24.

Week of January 26: January 26, Genesis 4:1-8; January 27, Genesis 4:9-15; January 28, Genesis 4:16-26; January 29, Genesis 5:1-32; January 30, Genesis 6:1-8; January 31, Genesis 6:8-22; February 1, Genesis 7:1-12.

Week of February 2: February 2, Genesis 7:13-24; February 3, Genesis 8:1-12; February 4, Genesis 8:13-22; February 5, Genesis 9:1-7; February 6, Genesis 9:8-17; February 7, Genesis 9:18-29; February 8, Genesis 10:1-32.

Week of February 9: February 9, Genesis 11:1-32; February 10, Genesis 12:1-9; February 11, Genesis 12:10-20; February 12, Genesis 13:1-18; February 13, Genesis 14:1-12; February 14, Genesis 14:13-24; February 15, Genesis 15:1-21.

SUNDAY SCHOOL LESSONS

January 19—"Jesus Begins His Ministry"—Matthew 4:12-25.

The days of preparation were ended. The time had come for Jesus to begin his public ministry. He spent a period of about eight months in Judea in what is called the Judean ministry the record of which is found in John 1:19 to 4:45. There is no record of the Judean ministry in Matthew, Mark, and Luke.

Our lesson today starts with his ministry in Galilee. His beginning is very interesting indeed. He well knew that to continue His work, after His part on earth was finished, it was necessary for Him to train others. He, therefore, called to Him men to be his disciples, helpers, learners. Among these were Peter and Andrew, James and John, all fishermen, found on the shores of the Sea of Galilee. They were to be among the leaders in the new religious movement that he came to inaugurate. There is a great call for religious leadership in our day, too.

Jesus entered upon His ministry preaching the Gospel of the Kingdom of God. To Him the keynote of His message was "repentance". "The work of grace in a man's heart starts with a sense of unworthiness, a consciousness of sin, its guilt and power and doom, and sorrow for it, together with the desire to turn from it." Only by the pathway of repentance can the evils of our day be corrected, both in individuals and institutions.

Notice that Jesus carried on His ministry where the crowded ways of life cross. He went where the people were. "And His fame went throughout all Syria." The spreading of Jesus' fame today must be done by those who know Him.

January 26—"Standards of the Kingdom"—Matthew 5:1-48.

In proclaiming the Kingdom of Heaven, it was of the utmost importance that Jesus set forth its standards. There were ideals to strive for. To become a Christian according to Christ, it was necessary to know Christ's principles. To study the ideals of life that Jesus holds before us is well worth our while. For no one can do right unless he first knows the right.

The Beatitudes are filled with startling truths. The inherent meaning of "Blessed" is "the joy of the Lord, those abiding feelings that are produced when one lives in fellowship with Him." It describes a religion that centers in the inner life.

Those who would enter the Kingdom must be humble, meek, desirous of righteousness, merciful, pure in heart, peace-makers.

It was the method of Jesus, not to destroy, but to fulfil; not to tear down, but to build up. Building on the old foundations of revealed religion, He aimed to create a higher type of religion with the emphasis upon the spirit rather than the letter. He was a greater authority than scribe or Pharisee.

The followers of Jesus were to influence the world. They were to be the salt of the earth, they were to be the light of the world. This is our mission today, to let our light shine, to glorify the Father in Heaven.

February 2—"Putting God's Kingdom First"—Matthew 6:1-34.

Much that is wrong in this world comes from a failure to put first things first. Many blessings that God is more than willing

to bestow upon us He cannot because we have failed to do our part. The Sermon on the Mount centers around the thought that, if we are to be citizens of the Kingdom of Heaven, it is necessary "so to adjust our lives that we shall pray to God sincerely and put Him and His Kingdom foremost among all our interests."

Reality in prayer is one of the leading requirements of fellowship with God. Jesus, therefore, felt it necessary to teach His disciples how to pray and He taught them that matchless prayer which we have come to know as "The Lord's Prayer."

Knowing that the heart of people is where their treasures are, Jesus told His followers to make sure to lay up treasures in Heaven, in the great abiding unseen world where they would endure. "These are those graces and good deeds and pure thoughts and wise ways with which God is well pleased."

We are to learn to trust God for the necessary things of life, both spiritual and material, believing that He will take care of every need for us.

February 9—"Warning and Promises"—Matthew 7:1-29.

By which do you live—By the Rule of Gold or by the Golden Rule? Which is your aim—To get everything out of life for yourself or to put everything into life for others? We have our choice to make. Read verse 12. This is a lesson of choices.

Which of two ways will you follow—The broad way or the narrow way? The broad way leads to destruction, any one can walk on it, for it makes few or no requirements. The narrow way leads to life and those who walk thereon must repent of their sins, be renewed in life, and follow the leadership of Jesus. Which way do you choose?

We have our choice of two trees; the one bears evil fruit, the other bears good fruit. So Jesus described the religious teachers of His day. There were false teachers and true teachers. In our day it is necessary, too, that we beware of the teachers whom we would follow. "Take heed whom ye hear."

And last of all we have our choice of two foundations, built by two builders. The one built his foundation on the sand. The other built his foundation on the solid rock. The story is very clear in our lesson verses. Read it again. We, too, are building the structure of life. On what foundation are we building? In the words of St. Paul "Other foundation can no man lay than that which is laid, which is Jesus Christ". Are you building your life on Christ?

YOUNG PEOPLE'S TOPICS

January 5—"Why Pray for Others?"—Acts 2:39, James 1:5-7.

January 12—"How Can Nations Practice the Golden Rule?"—Matthew 7:12; 20:20-28.

January 19—"What is Our Church Planning This Year?"—Acts 2:41-47; 13:1-3.

January 26—"A Missionary Lesson"—Acts 14:21-28.

February 2—"How Many Young People Crusade with Christ?"—Romans 12:1-9.

February 9—"Ways of Studying the Bible"—II Timothy 3:14-17; 2:15.

MISSIONARY NOTES

By W. L. Meikle

The paper which represents the Soviet government of Russia, "Izvestia," has opened a subscription list to build an airship, which they plan to christen "Anti-Christ."

Before the revolution there were not over one million Sec-tarians or what we would call Evangelical Protestants in Russia and now there are about six million. Their enemies say of them, "they take their religion seriously, do not smoke, and are distinguished by a strict morality."

The Soviet government has abolished Christmas in Russia, but that has not prevented the people from observing it. It is a criminal offense to cut, transport or sell Christmas trees. The department of Fine Arts feverishly mobilized artists, writers and actors for a Christmas week drive against religion, which was to feature anti-religious films, atheistic carnivals and anti-religious lectures.

One cigarette company is said to be spending over 12 million dollars annually in advertising with the object of making every person in this country a user of their product. The U. S. and Canada are said to be giving about 35 millions annually to make the world Christian.

The gospel of Christ is the only adequate remedy for every need and condition of mankind—G. W. Truett.

What is the church in the world for if not to carry out the commission of its Master? When the church does this it will be a growing, conquering power among men. When it ceases to do this it will have no excuse for an existence and will dis-integrate and perish. The church must win the world or the world will swallow the church. It may retain its forms and name, but its glory will depart and its light go out in darkness.

Number of professing Christians in our own and mission countries in proportion to the whole population of each country:

United States	1 Protestant or Catholic to less than	3
Philippines	1 Protestant Christian to every	100
Korea	1 Protestant Christian to every	175
India	1 Protestant Christian to every	198
Japan	1 Protestant Christian to every	50
North Africa	1 Protestant Christian to every	661
China	1 Protestant Christian to every	1000

These figures should serve to show us that the church has a world task and also that the showing is not one to boast of but rather to be ashamed of. "The way of service is sometimes the way of sorrow and always the way of sacrifice." But, "it is the way the Master went, should not the servant tread it still?"

I can see Him dying, loving unto death on Calvary; His dear hands still pleading, praying, worn and torn for you and me! "Brothers, will ye scorn and leave me? Wist ye not the Father's plan?"

He must wear a crown of sorrow who would be a Son of Man." (A. E. Cross in Associated Men).

Every step in the progress of missions is directly traceable to prayer.—(A. T. Pierson).

It is reported that Jews may now enter Spain without any legal embarrassment, the first time this has been true since the days of King Ferdinand and Queen Isabella.

A Bible has been placed in every schoolroom and in every library in Mexico by the National Board of Education. Japan has also placed the Bible in all its schoolrooms.

Suggestions, kindly criticism and items of missionary interest gratefully received by, W. L. Meikle, 938 Cromwell Ave., St. Paul, Minn.

THE SECRETARY'S JOTTINGS

J. Robert Hargreaves.

Since my last letter the Federal Council of the Churches of Christ has held its annual executive committee meeting. The sessions this year were held in the St. James Methodist church, of Chicago. Among the new interests receiving attention was the report from our office. We presented the findings from some recent studies in rural church conditions and a suggested plan for a uniform approach to adjustments, which was based thereon. A resolution was presented to the Council, asking that recommendation be made to the denominations of its constituency that they adopt and support a uniform effort in village church reorganization, according to the principles set forth in the plan we presented. It provides for the consideration of the minority groups, for the development of a single church consciousness, and for a sacred regard—rather than endurance regard—for those ceremonies and customs through which the different groups and individuals have been wont to express themselves. The resolution seemed to be received with rather pronounced favor and was referred to the Administration Committee with power to act. The attainment of a recognized uniform approach to village church adjustment would measure a pronounced advance step in the community church movement.

On December 9, we held a meeting at Rhinelander, Wisconsin, which, we hope, may have made a little interesting history. A part of the Wisconsin Home Mission Council, and others, had met to consider the possibility of an interdenominational approach to some of the religious problems of that north section. After a long discussion which seemed rather irrelevant to the question in hand—you know the road to any new expression in religious organization is bound to be very circuitous—and when it began to look as though our coming together was to be without much profit, a bright moment dawned. In the light of that rift in our rather hazy proceedings a definite objective appeared. We viewed the needs of the foreigners and the few avenues to their relief. We saw a task which called for united effort, and evolved a plan by which we hope to meet it, and, at the same time make one of the early demonstrations of definite interdenominational work in rural home missions. A commission was appointed, with President Brownell, of Northland College, as its chairman, to work out a plan for this united effort in the foreign speaking districts, on

a budget which we expect to bring up to \$10,000 a year, for five years. The attainment of this definite purpose was marked by a sane enthusiasm, based on carefully weighed possibilities. When the worked out plan is set before us, and the cooperating denominations in Wisconsin have reached the measure of their present possibility, Dr. King, of the National Home Missions Council, and your secretary have promised to lend a little assistance. Dr. King will approach some of the national societies for a little expression of practical good will, and I will appeal to our community churches for this interest which is in harmony with our dreams for missionary effort. We will not be disappointed in the outcome. Possibly Dr. Brownell will take part of our next month's space and tell of the evolving arrangements.

Following the Wisconsin gathering came the annual meeting of the Minnesota State Council of Churches. The main topic for consideration pertained to the needed adjustments in the rural church situation. Special invitations had been sent out and the assembly was the largest the council had ever had. We presented the same report, and suggestions that were given at the Federal Council the week before, asking for a generally uniform and supported approach to the village problem. The discussion was long and quite spirited. The plan was taken up section by section and given quite thorough sifting. The vote on its adoption, as a working basis seemed to be about 85% favorable. Some of the support was very pronounced. The superintendent in the Presbyterian Synod, the oldest member of the Council, knowing that he could not be present at the meeting, had been given an opportunity to go over the recommendations in his office. He wrote a very kindly and forceful letter on the immediate need for some constructive action, announcing that the plan which we were placing before them would have his hearty cooperation. Whatever may be the final outcome, the present impression seems to be that this meeting of the Minnesota Council was the most encouraging that had been experienced thus far. The leaders feel that a forward step is possible and imminent.

Before returning to the office from the meeting of the Minnesota Council there was another contact in that state which furnished an entirely new experience. It was in a little town in the southern part of the state and the invitation to visit the place had come from representatives of the Evangelical Lutheran group and the Church of the Brethren (Dunkard). At first glance these appear as very unlikely groups to merge into one congregation, judging, as we so often do, by a few external points. On close examination there are few sects which can offer more complimentary possibilities—if they can only think so. The Dunkard point of emphasis constitutes possibly the most pronounced challenge any denomination ever accepted. They would show forth the idea of service and the equality of men before God. By one of their ceremonies they would illumine the text "I am among you as one that serveth". The Church of the Brethren are an unassuming but devout people. The Evangelical Lutheran are just as devout but their great concern is that we should attain a definite and soul-controlling conception of God, with, of course, a little bias to their idea. They emphasize the value of religious education in the adolescent period and try to make provision for it. Now notice the combination, on the one hand humility and service, on the other the value of some definite thought of God and his law and the sacred sense of responsibility for the religious guidance of the youth. The Lutheran leans a little to doctrine and definition; the Dunkard emphasises the guidance of the Holy Spirit. In combination, these elements which, when taken alone, give the impression of extremes, will control each other. Let us hope that these brethren will attempt this venture of faith, and, as a united body, learn the inspiration which can come from their complimentary values. The observance of their respective ceremonies, at the appointed seasons, can easily be arranged, and in adapting to each others customs, they will get new suggestions and a broadened vision. We will wish them god-speed in their preliminary moves—with the hope that they will not be too many committee meetings.

Our next contact was east of Chicago and has a sad side to it. We mention it to indicate an all too common hindrance to village church betterment and one, which we hope, a uniformly recognized approach may largely overcome. Two churches in a village, after long and careful planning were anticipating the launching of their hope for union of forces on Christmas Sunday. Just when the road to the longed for success seemed finally open an outside influence threw a wrench into the machinery. If those who, from a distance, and a one-side view, would control or guide other people's religious processes, could have seen the pain and disappointment incident to this unfortunate act more care would be taken. After considerable conference and rearrangement we were able to carry out part of the plan, and we now have reasonable assurance of a satisfactory culmination, but a good deal of the joy was taken out of the event and for no real gain to anything involved. Old associations and relations do involve certain claims, but eventually we must learn that the church was made for the village and not the village for the church.

THE LEAGUE OF NATIONS AT NINE YEARS OF AGE

The League of Nations is an association of 54 States, formed in 1919-1920 for the promotion of the common welfare, the maintenance of international law and justice and the prevention of wars. Brazil withdrew in 1928, because she could not obtain a permanent Council seat.

By annual contributions of its members, assessed on a unit system of ability to pay the League of Nations is supported. The 1929 budget is \$5,214,811—the average cost of two hours of war to the United States in 1918.

It now comprises the whole organized world except the following States: Afghanistan, Brazil, Costa Rica, the States of Arabia, Ecuador, Egypt, Iceland, Mexico, Russia, Turkey, Tibet and the United States of America.

It has handled nine controversies in which war was threatened or actually begun, viz: over the Åland Islands (Sweden vs. Finland), the Cilna district (Poland vs. Lithuania), Upper Silesia (Poland vs. Germany), Albanian boundaries (Albania vs. Yugoslavia), Bulgarian refugees (Rumania, Yugo-Slavia and Greece vs. Bulgaria), murder of Italian officers followed by invasion of Ionian Islands (Italy vs. Greece), border fight and invasion of Bulgarian territory (Greece vs. Bulgaria), the Mosul question (Turkey vs. Iraq and England), and a second outbreak of trouble in the district of Vilna (Poland vs. Lithuania). An agreement to end the state of war between the two countries was signed at the Council meeting in December, 1927. In the Italian-Greek case the League suggested the terms of final settlement and rapidly and successfully mobilized the public opinion of the world against the warlike methods of the Italian Government. In the conflict between Bolivia and Paraguay, in December, 1928, the League Council called the attention of both governments to their obligations under the Covenant.

By the agency of Dr. Nansen it has brought help to many of the million and a half of Russian refugee exiles in Western Europe, and in the vicinity of Constantinople, and to Greeks and Armenians in Asia Minor. Its Refugee Settlement Commission is helping to find homes for 820,000 refugees in Greece, 25,000 in Russian Armenia and 120,000 in Bulgaria. 427,386 war prisoners from 26 different nationalities have returned to their homes.

It has, through its Public Health Organization, maintained a heroic warfare against epidemic diseases in Eastern Europe (e.g. Poland) and in other danger zones in the Mediterranean and African worlds. This campaign for health has already extended to China and the Eastern Indies, and includes studies of such evils as cancer and malaria, standardization of serums and toxins, periodic interchanges among officers of public health services in many countries, and an Epidemiological Service of regular weekly statements from 137 ports.

It is trying to control and regulate the traffic in opium and other noxious drugs, to stamp out the traffic in women and children and to devise means to abolish slavery and the slave trade wherever now existent.

It has, in the International Labor Organization, a central agency for studying and improving conditions of labor and relations between employers and wage earners. The I. L. O. is an autonomous body, although its membership is the same as that of the League. Twenty-seven conventions framed and adopted by the organization as bases for new legislation have received a total of 327 ratifications from various States. An Advisory Committee is conducting international inquiries concerning Child Welfare.

It has charted the roads of financial, economic, and trade reconstruction, by the work of two great Commissions and a series of international conferences; in particular, it has saved both Austria and Hungary from economic collapse (1923-1926). It has enabled Greece, Bulgaria, the Free City of Danzig and Estonia to obtain international loans for refugee settlement and other purposes.

It is grappling seriously and sanely with the problem of reduction of armaments and mutual guarantees of protection. In May, 1925, it held a conference of 45 States, including the United States, which approved an agreement for control of international arms traffic, and for prohibition of chemical and bacteriological warfare. It began in the Spring of 1926 preliminary conferences on problems of disarmament. These conferences continue and the United States Government is taking part. The "Protocol for Pacific Settlement of International Disputes," approved by the representatives of 47 States in the Fifth Assembly of the League, a plan for linking together compulsory arbitration, disarmament and security against aggression, proved helpful in paving the way for the Locarno Pact under which the position of the League as a Peacemaker is materially strengthened. The Ninth Assembly, in 1928, adopted a General Act for the pacific settlement of international disputes, as well as several model conventions for solution of disputes by conciliation and arbitration. The next meeting of the Preparatory Commission for the Disarmament Conference will be held on April 15, 1929.

It sponsored, in May, 1927, a World Economic Conference, attended by delegations of experts from fifty nations, including the United States and Russia, which debated the causes of disturbances in the economic, industrial and agricultural fields and made a series of recommendations by which these disturbances may be prevented from becoming sources of international discord. A Consultative Committee has been appointed to facilitate application of these recommendations. In 1928, a convention for Abolition of Export and Import Prohibitions and Restrictions was adopted.

It has created at The Hague the Permanent Court of International justice which, during its first six years, has given sixteen advisory opinions and thirteen judicial decisions.

It authorized, in 1924, a Commission of Jurists to study the progressive codification of international law. This Commission has recommended as subjects for codification, nationality, territorial waters, and responsibility of states for damage done in their territory to the person or property of foreigners. An international conference is to be held in 1929 or 1930.

It is the ultimate authority for the government, until 1935, of the Saar Valley with 650,000 inhabitants, and behind the local government of the Free City of Danzig with 200,000 inhabitants.

It has devised a Commission to promote the formation and development of international intellectual unities and of a universal conscience. It has placed this Commission in control of an Institute of International Intellectual Cooperation at Paris (endowed by France with a home and a million francs a year) and of an Institute for the Unification of Private International Law at Rome (endowed by Italy with a home and a million lire a year). This Commission has been instrumental in creating an International Motion Picture Bureau.

It has created in its Mandates Commission an authority which each year publicly reviews what has been done in areas that were taken from Germany and Turkey and entrusted to various Powers.

It has established the machinery whereby the complaints of racial, religious, and linguistic minorities in fourteen nations become known to the world, and receive friendly consideration.

It has established the rule of publicity for international agreements by registering more than 1,765 treaties and conventions. The United States now sends its treaties for publication in the Series.

It publishes monthly bulletins, official journals, and reports of all commissions, which may be obtained from "League of Nations, Geneva, Switzerland," or from "World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass."

It has in the Secretariat and in the Labor Office two permanent staffs of experts devoted to the organized administration of international affairs.

It has in its Council a permanent consultative committee, which can be summoned on brief notice and which may consider anything that threatens world-peace, and which directs the business of the organized world in the League. This is no Super-State, but a Family Council. Each member retains a right of Veto.

It has in the Assembly an annual world conference, which controls the purse of the League, elects the majority of the Council and turns the searchlight of full information and public discussion on everything done within, by, and for the League.

THE NEW-TYPE FARMER

(Condensed from The Country Gentleman, October, 1929)

Charles Josiah Galpin.

The steady decrease of our farm population gives the average man a sense of uneasiness about agriculture. Many farmers are actually ceasing to farm, and are moving to swell the ranks of city workers and eaters. Yet it would seem that, as the nation's mouths increase in number, the farm population should also increase. Something must be out of joint.

The new-type farmer is the joker in the logic. This farmer has learned to increase his wheat and butter without increasing the number of hands to do the work. He "knows how"—which is to say, he is scientific.

The work of the new-type farmer has been gradually revolutionizing the farm, and even remodeling the man behind the plow and the herd. The new type farmer struck up a very friendly acquaintance with the soils of his farm; he jollied the sour ones with lime, jacked up others with salts, fed them legumes, and then egged his perked-up soils on to his corn, wheat and potatoes. He fashioned a better kernel on the cob and a better ear on the stalk. He learned what made winter wheat good, and at the last moment threw a double dose of protein into the head. He hit upon a standard family size potato that the housewife liked. He went after bugs, beetles and borers with poison and gas. He serumed his pigs and shaped them for the selling scales. He turned eyes and testing tubes on his dairy herd, slashed it here, petted it there, fed it according to formula, and then watched the butterfat roll up.

In fine, whatever the crop, whatever the animal, this new-type of farmer knows how to breed it, feed it, and sell it. His theory is that neither luck, tradition, nor other wives' tales can take the place of knowing how to farm. No wonder, then, that he discards hand tools and puts in the machine—the tractor, the combine, the milking machine, and so on. Moreover, the more he knows his job, the better he likes it. Getting close to his problem stirs his brain power into action, and the farm job takes on all the aspects of a challenging business.

Now it is nothing new that science is thus striking out into farming. But not everyone has yet realized the meaning of this movement—that the old "farming with ordinary skill" will soon be passed into history as a tale that is told. This is no discredit to the old farmer; he was a fine type of man. But one of these newer farmers knows how to produce twice as much as the old farmer. Moreover, he has the ingenuity to improve his products, making them more desirable to the buyers. The "ordinary skill" farmer produces only mediocrity.

Will the farm population, then continue to decline? Undoubtedly it will continue to decline to a point where the effective scientific machine farming will produce all that is needed. Is this the end of the story? By no means.

The recent revolution in farming has concerned itself with crops. But the progressive farmer is convinced that the same scientific methods he has learned to apply to running his farm can be used in conquering his other difficulties. The farmer's living conditions for instance—community institutions, social status, opportunity for enjoying life in equal measure with persons in other occupations—have always had points of serious deficiency. Another revolution may occur here.

Science will penetrate and ramify through every phase of farm life. The new-type farmer is learning that men make their own living conditions, and that human elements can be combined to make needed institutions. He is not going to listen to the

people who tell him that farmers can't get social amelioration. Does the farmer want facilities within reach for the health of his family? Yes, and he is going to change the health organization of his section and have doctors and a hospital. Whatever he wants that average town communities enjoy he will learn to get.

When science was put into the hand of this new kind of farmer he was given a far-reaching talisman. And if anyone thinks that the farmer will confine his Aladdin's lamb to wheat, cotton, and milk, he will be gravely disappointed, for the men who are coming to dominate farming are bound to know how public business is managed, how sound economic institutions are built, how living is made better—in fine, how things are done by humans to bring welfare into being for themselves. He is looking to science to see him through and, for one, I believe not in vain.—Readers Digest.

GOD'S DREAM

"The man's a dreamer" Good! That places him
In close relationship with God. For down
In the most wretched quarter of town
God stands and dreams His dream; amid the grim,
Ensanguined battle wreckage; in the dim
Cold twilights where old superstitions frown;
And where the mutterings of race hatred drown
The sacred cadences of Love's fond hymn.

Today I met him on an uptown street
Calling for dreamers,—pleading in the hoat
Of holy passion for more dream-swept hearts
To hold in all the world's discordant parts
The torch of Brotherhood, that its Love-gleam
Might speed the progress of His gracious Dream!
—William Norris Burr.

NEWS OF THE COMMUNITY CHURCHES

Will Hold Retreat at McConnellsville.

People interested in the community church movement in the state of New York will hold a retreat at McConnellsville, N. Y., the first week in June. This is the church of which M. W. Van Tassell is pastor. McConnellsville is located in a hilly country most beautiful to the eye and the retreat will have many delights besides those of information and inspiration.

Plans Going Forward for National Conference.

The Community Church Workers will hold their biennial national conference in Park Ridge community church sometime in May. Plans are going forward for this important meeting. Oliver Weist, pastor of First community church, of Columbus, is chairman of the program committee. He announces that he will welcome suggestions with regard to the program. Not only ministers but laymen and women will be in attendance at this conference. It is at this time that the executive committee of the Community Church Workers is elected and other important business done.

Is on Important State Body.

W. A. Cutler, member of the executive committee of the Community Church Workers, has been appointed as a member of an important commission in Michigan which will study the taxation of farm properties and other rural problems. Mr. Cutler is well known throughout the state for his connection with the rural movement.

Church Reorganizes With New Name.

The fortunes of the little city of Atascadero, Cal., are looking up these days. The land titles of the community are being assured by steps recently taken by the land syndicate.

Among the troubles of the past was the foreclosing of a mortgage against Feder-

ated church. The community now wishes to erect a church suited to worship and committees are working to this end. In order to facilitate their labors a complete reorganization of the church has been effected. It will henceforth be known as a community church rather than a federated church. The term federated was rather misleading as the congregation was never the result of the consolidation of churches, but rather a federation of individuals.

The constitution they have adopted is a model of simplicity of phrasing. As there is often request for a sample of such a constitution, the text of the new constitution is here given in full:

"Article 1. Name. This church shall be called the Community Church of Atascadero.

"Article 2. Relation to Other Churches. This church is a complete body in itself, recognizing the Lord Jesus Christ as its only head. It is independent in its organization and in the regulation of its affairs. It is amendable to no ecclesiastical power outside of itself in the matter of doctrine, order of discipline, except by its own consent.

"This church will extend to other evangelical churches, and receive from them, that fellowship, advice and assistance which the law of Christ requires. It will offer the usual rites of communion, and practice the usual transfer of members.

"Article 3. Membership. Membership in this church consists of such persons as confess their faith in the divinity of Jesus Christ, the only begotten Son of God, and acknowledge Him to be their Saviour and Lord.

"Voting. The right to vote in this church shall be limited to resident members in full and regular standing who have attained the age of 18 years.

"Article 4. Officers and Committees. The officers of this church shall be a pastor, three or more deacons, three deacon-

esses, a clerk, a treasurer, an auditor, a superintendent of Sunday School; a standing committee consisting of the pastor, clerk, deacons and deaconesses, S. S. superintendent; a board of trustees consisting of five persons including the pastor and treasurer; and a music committee. All officers shall be elected by ballot, and with the exception of the pastor, shall hold office until their successors are elected and qualified.

"Article 5. Meetings. Annual business meeting and special meetings. Also regular monthly meetings of the standing committee and boards of trustees. Public worship on the Lord's Day. Regular observance of the Lord's Supper. Weekly meetings for prayer and conference.

"Article 6. Organizations. The church regards as integral parts of itself all organizations formed for the purpose of its

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Park Ridge, Ill.

administration and which use the facilities of the church property.

"Article 7. Amendments. Rules may be altered or amended by a three-fourths vote of members present and voting at regular business meeting of the church, called for that special purpose, providing a written notice of proposed amendment shall have been given from the pulpit the preceding Sunday."

Would Like to Have a Community Church.

Recently a meeting was held at Nool, Mo., which was addressed by Cliff Titus, pastor of First community church, of Joplin, Mo. The citizens of that community are studying the community church idea with a view to some reorganization in their community.

Big Banquet in Open Country.

Two hundred mothers and daughters sat down to a man-made dinner at the Sargent community church, out in the open country from Monte Vista, Col. This banquet was held on Dec. 13. There were talks on mother and daughter relations as well as other life problems. Such a community get-together is impossible in communities which are separated by rival churches.

New York Will Have State Pastor's Conference.

The pastors of various denominations are being called together in a union conference by the State Council of Churches. Some of the strongest speakers both inside and outside the state have been engaged for the meeting. Dr. John E. Smith will present an address on "The Interdenominational Parish." The pastors of federated and community churches will have dinner together on Monday evening. This meeting is scheduled in the official program of the convention.

Pastor Finds a Wife.

Leon D. Bliss, pastor of the federated church of Atacadero, Cal., is being snowed under with congratulations and good wishes following the recent announcement of his engagement to Mrs. Belle Martell, president of the Paso Robles Woman's Club. The announcement has been greeted with delight and enthusiasm by all the members of Mr. Bliss' congregation, who have long desired to see their beloved pastor's state of single blessedness changed to that of married bliss.

Southern Churches Ask Textile Study.

Significant resolutions have been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church, South, led off by requesting such a study. The Conference also went on record as being against night work for women and in favor of a living wage, and condemned all violence and disorder which have accompanied recent industrial disturbances. The Conference also recommended the establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students.

Other ecclesiastical bodies which are calling for a study of the textile industry by the Federal Government are the Synod of Sewanee Province of the Protestant Episcopal Church and the Georgia Baptist Convention. The Ministerial Association of the City of Greensboro, N.

C., has urged the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis to take action. The National Board of Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step.

Preparing for Child Labor Sunday.

Child Labor Sunday will be observed throughout the country on January 26, if the suggestion of the National Child Labor Committee is followed. Perhaps no other single problem in industry carries so powerful an appeal to church people. Pastors and church school teachers will find in the December 7th issue of Information Service (Research Department, Federal Council of Churches) a summary of data furnished by the National Child Labor Committee which will be helpful for sermons, discussion groups and plans for the coming year. It is interesting to note that "the legislative season of 1929 was an active one, with 44 legislatures in session and 123 child labor bills of varying importance introduced. Many of these died of that common legislative disease—inertia. Other bills—some of the most important—were killed by an opposition which in several cases refused to reveal its identity. On the other hand, not a single bill which would have lowered child labor standards in any important respect was permitted to pass." Full information with reference to the child labor situation may be had from the National Child Labor Committee at 215 Fourth Avenue, New York.

Blazing a New Trail.

Radburn, N. J., "the 'Model City' now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in church history. Five denominations participated in inaugurating Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share in the new enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area or district organizations, they have each made an appropriation toward the minister's salary, with the understanding that he is

to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such time as the community reaches a size demanding more than one congregation.

The religious program for the new community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the cooperating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but work out a cooperative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of churches they desire and need. Special provision is made for liturgical worship for such groups in the community as may desire it, while at the same time they join in the general cooperative plan.

The sermon at the installation service was preached by Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in America. The chairman of the Radburn Council of Religion is Edwin S. Carson, one of the Episcopal representatives of the Diocese of Newark on the Council.

Publication Merger Follows Denominational Merger.

The union of the national organizations of the Congregational churches and of the Christian churches is now followed by the merging of their publishing houses. The Herald of Christian Liberty, of the Christian denomination, is the oldest religious periodical in America. It has an honorable history of able exposition of the ideal of Christian unity.

Will Visit the Passion Play.

A nucleus of a party to see the Passion Play in Oberammergau is being formed in Park Ridge, Ill., this winter. Mrs. O. F. Jordan, for six years a missionary in India, is arranging for a travel group to visit Europe in connection with the Student's Travel Club. The steamship journey will be made tourist third class on good boats in a section reserved for edu-

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Park Ridge, Illinois

ated people of ideals. Hotels will be first class. The party will visit England, Belgium, Germany, France and Switzerland, taking in the Passion Play at Oberammergau en route. The party will leave New York on July 6, on the Aquitania, and the trip will consume 33 days from New York to New York.

One Church in Place of Five.

Community church of Bruce Lake, Indiana, is now six years old. It has succeeded in replacing the five futile church organizations that once occupied the field. The minister is Clarence Y. Gilmer, a minister of Brethren denomination, who is the principal of the high school at Kewanna, Ind. During December the church had a series of evangelistic meetings, and J. W. Clark did the preaching. The music was directed by Mrs. C. Y. Gilmer.

Community Struggles to Secure Religious Unity.

The study of religious conditions in Castile, N. Y., continues. The advocates of a single community church made a canvas of the entire township and found that eighty per cent of the people were in favor of a community church and agreed to support one if it was established. Following this canvass the Methodist and Presbyterian churches voted by a good majority in each church to favor a community church. Two weeks later the Baptist church took a vote which showed only twenty per cent of their membership in favor of union. After the failure of the Baptists to enter the union, the opposition to union in the Methodist church called for another vote, saying that the situation was changed by the continuance of the Baptist church. However, on a second vote, the Methodist church again favored union. J. R. Hargreaves, of the Community Church Workers, has responded to an invitation to assist, and it is expected that the consolidation of the two uniting churches will be affected quite soon.

West Pullman Church Has Minister.

West Pullman community church, of Chicago, has secured a minister in the person of George C. Ross. This church is located in an industrial section of the city. It is composed of Presbyterian and Congregational elements.

Uses Town Paper to Voice Principles.

Union church, of Teknonsha, Mich., recently secured more than a column of space in which to set forth to the community its principles and program. Among the features of the church life is a men's organization which meets at the dinner table, and hears addresses from competent speakers. The December meeting was addressed by Dr. T. M. Carter, of Albion college. The pastor, A. C. Schne, is already organizing his Easter class of children who will receive instruction looking to church membership.

Propose New Community Church.

A community church is proposed for Rew, Pennsylvania, near the city of Bradford. The Presbyterian minister at Bradford has preached in the community for six years, and is advocating an undenominational church to include people of all denominations residing in the community. The superintendent of the Sunday-school is J. H. Hilliard, R. F. D., Rew, Pennsylvania.

Laymen Will Examine Denominationalism.

The Ohio State Convention at Columbus, held under the auspices of the Ohio State Council of Churches will have a laymen's section this year which will examine these pertinent questions:

"Does the investment in church buildings and equipment in the average city represent the best use of that amount of money for purposes of religious development and community service?"

"What evidence is there that laymen are losing interest in the church? Does this indicate a decline of interest in religion? Is there any relation between the loss of interest on the part of the laymen and the question of denominational church competition?"

"Is a reduction or consolidation in the number of religious periodicals and publications desirable? Why?"

"Would Christian unity help to solve the problem of declining support for foreign mission enterprises?"

"Would Christian unity strengthen the influence of the church in the community? Would it make possible a staff of specialists to work with youth, children and other groups?"

"Under a system of Christian unity


could we dispense with some of the existing interdenominational agencies and bring their activities under the direct supervision of the church? Would this be a desirable change?"

"Do denominational divisions discourage laymen in appreciable numbers from joining the church?"

"What should the church put into its program to interest young people between the ages of 20 and 35?"

"Is the church functioning in its proper sphere in discussing problems of law enforcement and other problems affecting the social well-being of our citizens?"

"Does the man in the street feel con-



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LITTLE STORIES OF LIFE AND DEATH

NUMBER 1

A certain man died June 18, 1923. For obvious reasons his name cannot be revealed. On January 9, 1909, nearly 15 years prior to his death, he had contributed \$1,000 to the American Baptist Foreign Mission Society which issued to him an annuity agreement with guaranteed income for life. During these nearly 15 years he received an annual income regularly from this annuity agreement, the total amounting to \$797.50. At the time of his death the net remaining principal of his original gift amounted to \$802.14 which was immediately released for the work of the Society.

Thus his life-long interest in the work of world-wide evangelization was continued after his death.

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tempt for the churches because of what he sees of denominational overlapping, bitter rivalries and selfishness in his own community? Do non-church people listen in with approval when Dr. Fosdick, Dr. Cadman and others preach the gospel of Christian unity each Sunday? Is this radio movement for Christian unity growing?"

Minister Makes a Change.

Dr. Andrew Howey has resigned at Grandview, Ia., and has accepted the pastorate of a Presbyterian church at Crawfordville, which is twenty miles west. He and his young wife have done good work at Grandview. The work of unifying the various elements in this village which were formerly in three churches has not been easy, and is not yet complete. But progress has been made and the present religious conditions in the village are vastly improved over anything known the past twenty years.

Baptists and Disciples Go into Retreat.

In the state of Montana, the Baptist state organization invited the Disciples of the state to go into retreat with them in November. The response on both sides was most hearty. Only one Baptist minister in the state and one Disciples minister were absent. The fellowship will be continued another year. In Chicago recently the Baptist ministers invited the Disciples ministers to attend a joint meeting. This invitation will be followed by another to the Baptists from the Disciples.

Community Church Leaders Confer.

A group of Community Church Workers of the Middle Atlantic States meets regularly in New York City. Discussions are conducted by outstanding leaders. Prof. Leroy E. Bowman, of Columbia University, spoke on Oct. 28 in response to these questions: "What does the community expect from organized religion? What type or types of organization will enable religion to meet these expectations?" On Dec. 9, M. Eugene Flipse, of Douglaston community church, spoke on the following: "The community church program in my community. Do the people believe it to be an adequate expression of religion? How far are the methods applicable to other communities?" Announcements are out for the Jan. 20 meeting when Carl S. Weist, pastor of First Congregational church of Mt. Vernon, N. Y., will speak on the theme: "How far does the situation in Mt. Vernon demonstrate that a denominational church can maintain a community program? Does experience there offer hope of solving the problem of religious organization in the United States?"

New Minister at Ontario, Ohio.

The Ontario community church, located near Richland City, Ohio, is now under the leadership of William Brown, who is a member of the Northeast Ohio Conference of the Methodist church. He succeeds W. B. Robinson, also a Methodist. Mr. Brown came to America from England in 1921. He was a Congregationalist in England. The membership of the Ontario church is 391, a most substantial membership for a rural church. The Sunday school attendance runs from 200 to 250. The city pastor will sigh when he reads that this church has an evening congregation of 150. Mr. Brown delivers lectures on Christian unity and

on international good-will. Having lived under two flags, he is particularly well qualified for the latter service.

Christmas in Park Ridge.

Park Ridge, Ill., community church completed its financial canvass just before the Christmas season. The intermediate department of the Sunday school presented a pageant in costume of "They That Sit in Darkness." This presentation was appreciated by a large audience that almost filled Community House. The church has voted to enter the Kernahan Evangelistic campaign which is being fostered by the Chicago Church Federation. The young men recently arranged to enter a basket ball league in which six churches will compete.

Whole Month Devoted to Roll Call.

Monroe Street Federated church, of Chicago, devoted the whole month of October to a roll call of the membership.

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For the completion of the new dormitory addition, which must be ready January 1. Liberty College of Salvador urgently needs \$2,500.

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During the month 88 per cent of the membership either attended service or were checked on the list as sick or out of the city. The church is laying a great stress these days on regular church attendance. The pastor of the church is M. T. Hooper.

Strong Rural Church by Consolidated School.

Jackson Township, in Tippacanoe county, Indiana, is fourteen miles southwest of Lafayette. This community has recently been given a whole page write-up in the Indianapolis News because of its modern rural community life. The consolidated church comes in for its share of praise in the article.

"Adjoining the auditorium is a community hall where local organizations meet. The stage is equipped for lectures and concerts, just as the school assembly

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hall, seating 300, serves for other dramatic entertainments and other school affairs. An interesting side-light of the school hall is that it has a large fireplace, which is the center of many class "weiner roasts" and similar frolics.

"Connected with the church community hall is a well-appointed parlor, the gift of Ves Miller as a memorial to his father and mother, Mr. and Mrs. Henry Miller. An adjoining room is the home of the Boy Scouts of Jackson township, the gift of Tom Miller. The Miller brothers, bachelors, are active figures in the community. The Boy Scout room is beautiful in every detail. The fireplace is built of stones, each stone representing some emblem in the Boy Scout program. Perhaps no Boy Scout troop in Indiana has such historic terrain to travel as this in Jackson township. Two miles west is Shawnee mound, a hill that rises above the surrounding prairies. Here the Shawnee Indians, who once inhabited this section, used to light their council fires or send flaming signals of the approach of an enemy. The Boy Scouts of this community use Shawnee mound for many of their adventures into Indian lore. The versatility of the Rev. Mr. Pearce, who also is scoutmaster, is revealed in lamps of hammered copper and which serve to illuminate the Boy Scout room. He made them.

"Not the least interesting feature of the consolidated church is its kitchen. Here is equipment for feeding more than 300 persons. The kitchen's biggest job comes at thrashing time, when the women of the church feed the thrashing crews. They served 1,600 meals during that period last summer. This eliminates the old-time drudgery of wives in feeding the thrashers at farm homes. Different church, school and community organizations have banquets served from the church kitchens. Then the entertainment program is presented in the community hall. The Rev. Mr. Pearce is a lively factor in all these affairs; in fact, his neighbors point to him as the community leader. One hears his name mentioned in every group. It is said that he declined a church promotion at much larger salary that he might remain here among the people he loves. He speaks of himself as a "rural preacher" and chooses thus to remain. He was a happy man when he saw the old Sugar Grove, Shawnee mound and Odell churches united under one roof to do a united work for the community."

IOWA NOTES

The latest move in church consolidation in Iowa is at Montour, where the Methodist and Congregational churches are now planning to combine under the leadership of one pastor. A committee of three members from each of the two churches has met at the home of S. C. Brettnall, pastor of the M. E. Church, and drawn up a plan of uniting the two churches. This plan has been ratified unanimously by the Methodist Conference and will be submitted to the Congregational Conference at their annual meeting early in January. The Congregational church has been without a pastor since Nov. 1st, when Jesse Beach resigned to accept the pastorate of a suburban church in Minneapolis.

The attention of the Iowa Correspondent has recently been called to the Wright Community Church, which is reported to be doing a good work in that

small town southeast of Oskaloosa. A student pastor, E. Murdock, from the John Fletcher College, University Park, near Oskaloosa, is serving the church at present.

Good reports are being sent out from the Rose Hill Community church east of Oskaloosa about ten miles. This church is a consolidation of Baptist, Christian and Methodist churches. This church has been served by student pastors from the John Fletcher College, but is reported to be rapidly reaching the place where they will be able to take on a pastor for full-time service.

The John Fletcher College, located at University Park, Iowa, a suburb of Oskaloosa, has a group of about forty students who are preparing for the ministry and some of them are especially looking forward to work in the community or independent churches. This school is an independent interdenominational college.

A report from Community Christian church at Beech, Iowa, brings the word that they are being supplied every other Sunday by Don Lawrence, Drake University student. They have a Sunday School and a Christian Endeavor, both of which are good live organizations.

First Church of Christ, at Adel, is in reality doing a community work. They receive members from other denominations by letter, and have both Methodists and Presbyterians on their official board.

Johnston Federated church, at Johnston Station, near Des Moines, is now being served by Mr. Cannon, a Methodist minister. He received fifty-four into membership on November 24th. It is reported that ninety percent of the Sunday school remains for the morning service, and that the Christian Endeavors nearly all remain for the evening service. They are using a roofed over basement built in 1918.

Melvin Lundeen, pastor of the Grace Evangelical Lutheran Church, of Des Moines, is now serving the Urbandale Community Church as pastor. They have been without a regular pastor for some time previous to his taking over the work.

There appears to be a good field for a

community church organization at Swan, a small place south of Des Moines, if the right kind of a leader can get into the field. During the past summer they have not had regular services, but have kept up their Sunday School and have an active Ladies Aid Society. The building was dedicated a Christian Church, but the organization and work are of the community type.

The Hartford Community Church, also near Des Moines, has had no regular preaching for three years past, although they still maintain a Sunday School and an active Aid and Missionary Society. They recently sent \$25 to Mr. and Mrs. G. P. Tasker, who are doing missionary work in Calcutta, India. There are Christian, Methodist and Baptist families in this organization. There is also a Presbyterian Church in the town.

For the past two months Mr. and Mrs. James E. Wood of Freeport, Illinois, have been working in Iowa, in the vicinity of Des Moines, in the interests of Liberty College, Cojutepeque, El Salvador, Central America, and the Iowa correspondent is indebted to them for part of the material used in these notes. This college has recently been incorporated under the laws of New York and its Board of Trustees comprises a number of persons who are prominent in community church work. Rev. and Mrs. Edgar L. Humphrey are in active charge of the college.

—J. A. Johnson.



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EDITORIALS

THE CHURCH AND COMMUNITY CONFLICTS

Unusual is that community which is not conscious of some deep line of cleavage. Men and women are divided into hostile camps. Individual friendships are affected at times. The community fails to pull together for things obviously for its own good. Because one "side" is in favor of a thing, the other "side" must be against it. It would never do to allow even a good thing to come under wrong leadership!

One may travel through a state and study this matter objectively. Here is a city which is divided by a river. It has an "east side" and a "west side". The people on one side of the river are no different from those on the other. If a city hall or a public library is to be located, the big question is not that of public convenience, but rather the question of "side". Many a public improvement has failed because of community jealousies which were entirely geographical in their origin.

In another community the railroad is the line of demarkation. All on one side of the railroad are regarded as "low brow" by all those on the other. For years, perhaps one side controls political life only to find the "low-brow" faction suddenly increased until it can take control. And then there is revenge for all the years of factional control of public interest. One line of railroad in Illinois divides communities in this way for nearly a hundred miles and in every town the "high-brows" live on the east side of the tracks.

In cities where there is great disparity of wealth, one often finds this fact of supreme importance. The city which has a "gold coast" is also apt to have some slums. And the curious thing is that the gold coast and the slum vote together against the middle class people. There are always hints of the purchase of votes. It may not be that at all. The slums furnish the servants for the "gold coast". And these servants find it to their bread and butter interest to do what they are told. But the middle class man resents the superior airs of his rich neighbor.

In small communities it may just be commercial rivalry that is the basis of the community division. Two rival grocers have not learned yet that in cooperation they would be better off than in competition. Each man aspires to capture the trade of the community but never does.

It goes without saying that politics will do the same thing. The farming out of the little jobs of the ordinary American village means a little extra money to some people. The village job, with its salary, is just so much additional income. It is strange to see people grow so excited over a matter of a few dollars one way or another. The village that is more excited over the election of a town board than over the election of a president of the United States excites the mirth of the outsider.

Sometimes political antagonism is of long standing, as in border states where the antipathies of civil war days still persist. Here it means something to be a Republican or a Democrat. One's family loyalties are mixed up in it. Every community question is befogged by these ancient hatreds.

And it goes without saying that competing churches

are often the basis of community alignments. The churches of a village may be in politics secretly, just to advance the prestige of their members. A Presbyterian candidate for mayor can hope for no votes from Methodists.

The man who starts out to work for community goodwill often feels that he has a hopeless job. He may get himself suspected by both "sides". His motives are impugned. He may be regarded as a clever hypocrite who carries water on both shoulders.

However, there are natural forces which tend to bring a community together. Sickness and death are among these. The small town is reminded every once in awhile that after all we are human beings. We have the same sorrows and we must all meet the same end.

The relief of poverty has a way of wiping out community prejudices. A widow with little children commands an interest that knows no party bounds. When the call comes from some section of the world that has been devastated by a tornado or an earthquake, we forget smaller loyalties for the big human loyalty.

At least one city in the middle west finds its annual musical festival an event which brings people of every sort into cooperation. A week of beauty wipes out the petty things from the community mind. There is a power in music to soothe the savage breast, as they have discovered. Even a day of sports may contribute to this same end. One city has a great field day provided by the merchants, and on this day sportsmanship wipes out the narrow things of the human soul.

But it is to religion more than to anything else that the community must look for its fund of goodwill. Goodwill must rest upon a spiritual foundation if it is permanent. We have already indicated that sectarian religion may be the very basis of community division. But even a community with several churches may have in these churches a spirit which is opposed to rivalries and hatred.

These churches must develop an ethic for the regulation of their own life. "Sheep-stealing" must stop once and for all. What the ministers do not do, must also be frowned down in the membership. That is the start.

But in the churches must grow a tolerance which is more than just mere religious toleration. The ability to see into the soul of the other man is all too rare a gift. At least one teacher of philosophy tells his pupils they will never learn philosophy unless they will try to believe each philosophic system for just a little while. Nor will any man ever be able to understand his fellow-man unless for a little while he tries to find out how it would feel to look at the world through his neighbor's eyes. The old sectarian attitude was the reverse of this. "I know I am right, and I cannot be wrong," declares the sectarian. But the man of larger faith has discovered that his religion teaches a humility like that of the little child.

But religion must do more than build an attitude of tolerance. The love of the human race is a difficult love to build. Most of us love just a few choice specimens of the human race. For the rest we have hatred and condemnation. The Great Teacher gave us the Parable of the Good Samaritan to proclaim another attitude. If

Jesus wanted his disciples to hate men of contrary faith, he would have said so. But in this parable he teaches a love that transcends the prejudices of both nation and creed.

It is not nearly so easy to love Mexicans who live in huts by the railroad tracts in our town as to love a far-away Mexican we read about in a missionary textbook. This does not discredit missions, but it does discredit some brands of local church. It is not so easy to help the erring girl in the hour of her trouble, or to visit the town jail to get the story of some "wild" boy. But a community attitude that is right will leave no one out of the circle of human feeling.

The church that truly represents Jesus Christ will be always on the side of community good-will. It will not disdain anything that increases that good-will. It may be counted on to come to the defense of the persecuted, and to generate a spirit that will warm human hearts all around about it.

THE CHURCHES MUST FEDERATE

The great annual convention of protestant forces in Ohio each year in January brings vividly to the public attention the importance of some coordination of protestant forces. The convention, important as it is, is by no means so important as the year-around service of the Ohio Council of Churches which mobilizes the sentiment of the churches on many important matters. In Massachusetts one also finds a program of federation of denominations which is beyond praise. This federation has not sought to "convert" the independent union churches, but to mother them.

In Illinois, the first convention similar to that in Ohio, will be held in Springfield in February. It is not to be expected that the first year will make a very impressive demonstration. But Illinois now has the consent of the various denominational authorities to federate. The sad condition of Illinois churches is a proof that this step is being taken none too soon.

The successful state federations realize perfectly well that their major problem is that of over-churching. In order not to frighten timid souls, they also talk about under-churching. But it is mostly the former. This problem will either be solved by the leadership of the denominational authorities, or it will be solved without them. Laymen have grown weary of the waste of their money given to religion and of the waste of religious energy to be found in most communities.

Whenever a new state federation is formed the pastors of federated and community churches should be on the front seat. The program of the new state federation may seem to them at first timid or even reactionary. Let them have patience. When Christian men come together, they will sooner or later arrive at the truth. The movement for state federations is one of the most hopeful signs in American religious life.

THE INCREASE OF CHURCH MEMBERSHIP

Statistics show that hundreds of churches of every denomination in America fail to have even one accession a year on confession of faith. This sterility is not due to a universal rejection of Christianity by the un-churched of the community. It is more apt to indicate that the church itself is not regarded as being a spiritual institution. Undoubtedly the first thing in an evangelistic campaign in any church is to make sure that religion has a worthy exponent in the church itself. Jesus warned the Pharisees that they compassed the earth and the sea to make one proselyte and after they had their proselyte, he was worse than ever.

Undoubtedly many churches do not want new members. The church is a social set. The introduction of an alien is just as objectionable in the church as it would be in an exclusive club. One may find ministers who openly state that they do not want any more members. This indicates an indifference to the world that is outside the church that to most of us is shocking.

The evangelism that truly does its work must be first of all educational. The amount of religious ignorance one may find among people otherwise intelligent is appalling. Unless religion rests on a solid foundation it will not last. "Faith comes by hearing and hearing by the word of God," Paul declares. It would be well if the protestant church had a vast lectureship which would cover the nation in advance of any evangelistic effort.

But, of course, evangelism involves also the enlistment of the heart as well as of the intellect. There is also a place for the appeal that will stir the conscience and move to action.

The churches should call to their aid their friends in the community who have never been enlisted. And there are more of these than most churches know about.

THE DRIVE AGAINST THE PROTESTANT CHURCH

There is a determined drive in the metropolitan press against the protestant church. The ire of the editor has been aroused by several considerations. He may be committed either through conviction or through financial consideration to bringing back the old days of easy liquor. And he sees across his path the institution which more than any other puts conscience behind prohibition. Or he may be a big navy advocate. And in his road stands an institution which has lately discovered that a part of its gospel is the message of world peace.

But the metropolitan newspaper is not the only critic of the protestant church. There is a literary fraternity of the radical sort which is equally bitter against the protestant religion of America. It speaks in its coarsest language in "Elmer Gantry." In books more scholarly it inveighs against the ethics of the protestant church. The goal of these uplifters is free love. The protestant church is beneath contempt because it upholds the ideal of a life-long relationship in marriage.

All of this would be sufficiently alarming if it was new. But there have been many historical epochs like this one. These are the symptoms of a war-weary age. After the regimentation of wartime, the human mind demands a freedom that sweeps away all restraint. The eighteenth century before the days of John Wesley was even more determined to make an end of monogamy and to seek the goal of life in drunkenness and brawls, personal or international. The Puritan was hated then even more than now.

Some persecution is going to do the protestant churches good. It may decrease their membership. But it will consolidate their forces and deepen their convictions. Better a protestantism half as large, but certain of its program and united in the prosecution of its aims.

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WHY THE FARMER'S PLIGHT

By W. A. Cutler

One of the first problems that faces rural life is the constantly increasing ratio of taxation. Many farmers barely raise enough to live and pay their taxes, to say nothing of interest on the investment or an adequate wage for their labor.

One of the causes of this situation is the change in form that property takes. In the early days, when the country was new, nearly all property was visible; it consisted in physical assets, such as houses, lands, livestock, manufacturing enterprises, merchantile stocks, etc. Our tax laws were formulated to meet those conditions. In the process of time all this has changed. Now fully 60% of the holdings of men of wealth consist in stocks and bonds, i. e., invisible property, which quite largely escapes taxation. As a result the burden of increasing taxation falls upon visible property and catches the farmer where he can not help himself. With increasing demands for good roads, modern schools and other improvements, the farmer's tax has grown beyond his ability to pay. The equal distribution of taxation is a mighty hard nut to crack. It is a form of farm relief that may well invite the best thought of our keenest statesmen.

Railroads and other forms of business are taxed in proportion to their earning power; not so the farmer. His earning power is not considered. It is a question of how much he can stand and exist. Many farmers are literally bled white. Being isolated and independent, they are not organized to make an effectual protest. Only about one-fourth of the farmers are organized today. It is amazing what an influence this small proportion, has recently come to have on legislation.

Some of the increase in taxation the farmer has brought upon himself. Every farmer finds an automobile a necessity. This means improved roads and an addition to his taxes. Most farmers want their children to have as good school advantages as the city child, so the demand for the consolidated school arises. This again boosts the tax rate.

On the other hand, a deal of the added tax comes from a constantly increased crime cost, which quite largely centers in the city. To this may be added much of the cost of society's defectives, practically all of which is the product of the city. The farmers is called upon to share in the payment of that in which he is no way responsible.

The city dweller, who holds invisible property, escapes altogether the crime cost of his own constituency and shoves the burden off on to the farmer.

The great leakage that helps the city and pauperizes the rural community is the flow of capital from the country into the city. We hear a great deal these days about robbing the soil. The next generation takes the farm with depleted soil. The first owner has literally mined it, and put its rich products into his own pocket. When that particular farmer sells his farm, and takes the proceeds of the sale, together with the accumulations of a life time and builds a city flat, the city gets the benefit of that farm accumulation. It is that much more added to its tax roll for schools and other improvements. That property is lost to the rural community.

The problem is how to force the city to pay, what it equitably ought to pay in order to equalize the tax for the farmer. It is not only the problem of pro-rating taxes according to the farmer's income, but of causing the city to pay for its own crime expense and some proportion of the tax, which accrues from farm accumulation, now invested in the city. This in a measure ac-

counts for the heavy burden of taxation carried by the farmer.

Another trend that effects the rural community is the constant stream of youth from the farm to the city. This is not altogether bad for the country as a whole. It brings a virile leadership into the city. These farm boys and girls become leaders in the city church, and in the social and civic life of the city. A large proportion of our ministers and professional men, as well as bankers, lawyers and other leaders came from the farm. The lay leaders of our city churches, the very back bone of our religious institutions, many of them were reared in the country.

Many country churches, with a noble record of service rendered and with a long list of representatives in the city, are now closed. The drain has been too great. The sociologist speaks of it as a shift in population. It means heart break and discouragement in the rural community back home.

What is needed is a more fundamental inquiry into what has actually been going on in the country. Economically, we must begin to think how we can pay back to the farmer, what we owe him. It is poor economy and a social crime to over-burden so valuable a source of the city's wealth and power.

The city church, too, should begin to think in terms of the more efficient rural church. If churches in a given village community can be consolidated and put on a more complete Christian program, that means more ministers, deacons and social leaders for the city church.

Our laws on taxation need to be re-written. Governmental protection is worth more in dollars and cents to the man of wealth than it is to the man of moderate means. Instead of getting out from under the burden of taxation, he should be made to pay a progressively increased tax as his wealth increases. The protection he gets is worth more to him, he is more able to pay it and the whole situation demands that he shoulder his proportionate share of the responsibility. That share is measured by his ability to pay.

After all, our great need is a mutual understanding as between the farmer and the city man. When the farmer prospers and has courage to look up, then the city will prosper also. To crush the farmer is to kill the "goose that lays the golden egg." The farm and the city must consider their interests in common. The farm furnishes the city not only food, but a deal of its capital and a great wealth of leadership. There is a large call for the city to begin to pay its debt long due the farmer.

GREAT SCIENTIST ALSO A MYSTIC

Professor Arthur S. Eddington, the Professor of Astronomy at the University of Cambridge, England, and the best-known English-speaking exponent of Einstein's theory of relativity, delivered the Swarthmore Lecture to the British Quakers this year. Professor Eddington is himself a member of that body. His lecture has been printed in a little volume entitled "Science and the Unseen World." In this lecture, he develops further the point of view which he earlier outlined in his famous volume, "The Nature of the Physical World," concerning the relation of science and religion. He holds that the older physics, which emphasized materialism and mechanism, is out-of-date. He also insists that man's intuitive experience of moral and spiritual values is just as truly a part of reality as his sense impressions.

DOWN IN THE OZARKS

By Cliff Titus.

The Home Missions Council of the Federal Council of Churches in America is planning a Five Year Program, which begins with a survey of small towns and rural communities, with a view to doing something about the over-churched conditions which exist in most such places, and with the ultimate object of helping these communities to get together in some kind of an effective religious community program.

We attended a conference of denominational leaders of the Ozark region which had been called by the Home Missions Council, Monday in Springfield. Some thirty men were there, representing the major denominations of the region.

From the talks made by these different leaders some interesting facts were emphasized. There are about ninety different denominations represented in the Ozarks region. In spite of this two-thirds of the people of this region are not in any church!

We said "in spite of this", but the whole consensus of opinion was that it is because of this, rather than in spite of it. One man stated that over-churching means under-churching so far as any real influence the church has is concerned.

It was acknowledged by about every one present, in so many words, that churches do not necessarily any longer stand for religious life; the more churches in a community the less religion! Hundreds of small communities are filled with church buildings and separate church congregations. These little congregations are struggling along, keeping an itinerant preacher half time or fourth time, who belabors the folks to be "loyal" to their denominations. As a result the whole business has resolved itself into a competitive scheme that causes division and hard feelings and everything else, except religion!

A district superintendent thinks it is his duty to keep the churches in his district "going". So they have been kept "going" until they are "gone" so far as usefulness is concerned.

Practically all the speakers admitted, some said so in no mistaken language, that the denominational system is a failure. Denominations have had their place and have made their contribution to religious life; as such, their usefulness is past. There isn't any question about it. There is no argument against it. They have failed to do the work of the church. There is no chance, absolutely no chance, regardless of any kind of scheming, or regardless of any kind of propaganda to the contrary, of the denominational system making good in these communities. It is proven so conclusively and so glaringly that to deny it is either a matter of gross ignorance or of a hopeless sectarian mind that thinks more of a church job than it does of the Kingdom of God. (Mind you, we are not quoting our own opinion, merely, but the only conclusions that could be drawn from the discussion by these leaders themselves.)

The only hope of a community is some kind of a community, or united, church. There isn't any denomination on earth that can longer appeal to the people to all "come and join our church". There isn't any denomination on earth which has a right to ask Christians of other denominations to give up their own convictions and backgrounds and sentiments and take up a set of new denominational names and shibboleths.

But Christians of all denominations can come together without giving up anything except their prejudices. They can bring all that is good of their denomina-

tional training and experience and come together in one group and with one purpose, with a mutual tolerance and in the interest of a community. They do not need to wear any denominational name or to have a loyalty to one particular denominational tradition. They can be loyal to the Kingdom of God and wear some name that implies their church is one of a community of interest, such as "united", or "community", or "union", or just "The church of Smithville"; it is not important what it is called just so it can get away from all that is implied in sectarian labels.

So the survey is to be made. Everybody knows just about what it will reveal before it is made. But it will be a good thing because it will make the existing state of things more apparent even than they are now.

The only question is, what will be done about it after the survey is completed? Will denominational leaders just take it out in talking? Will they be big enough and courageous enough to go into communities and tell them frankly what ought to be done? Will these leaders be willing to lose their jobs if necessary to bring people together? Or will they begin to stall as they have done so often in the past? Will they begin to bring up a thousand little technicalities to show why these churches can't get together? Will they use that old subterfuge that "We must move slowly, it takes time, and we must be careful, etc"?

They know what ought to be done. It doesn't take any survey to show that. Will they do it? Some of them will try it because they are sincere in this task and are willing to do anything to make things better.

Another important thing mentioned in this program is that the people in the local community are to be permitted to say what kind of a church they want. If the people are allowed to do this, in reality, there isn't any question what will happen in most instances. But will the people be influenced and wheedled by those with ulterior motives? If the people were encouraged to use their own good sense and religion they would have been together long ago.

This program is encouraging, even though much may not come of it immediately. It is at least another attempt to do something. It will be supported by many earnest denominational leaders who know that something has to be done, and done soon, if the church is to be saved to its purpose.

On the other hand this program will meet with opposition, not openly, but more deadly because of that. There are still leaders who oppose the community church movement that is taking place throughout the country. They fear the community church for obvious reasons so they try to create a feeling against it. Of course they will ultimately fail in their cheap and subtle plans, but they can hinder progress. A Presbyterian superintendent said Monday that "the people are ready to get together, and that ecclesiastics and preachers are all that are now in the way". He was right, and everybody knows he was right. How much longer these gentlemen will be allowed to remain in the way is a question.

In the meantime we will do our best in cooperating with this five-year program and hope that this survey will bear more fruit than the average survey of its kind has in days past.

"And all that believed were together, and had all things common."

A PLEA FOR CONSOLIDATION

By J. B. Gonzalez, Cong. Supt. of Kansas.

How goes the movement toward eliminating overlapping of churches in small towns and villages?

Is there any probability that any considerable number of community or federated churches will be organized or better perhaps, developed in the next decade? Why does not the movement gather more momentum? In view of deplorable moral and spiritual conditions in scores of places where old line denominational churches are competing in fields where there is absolutely no hope of growth or strength coming to one except at the expense of the other or others, why isn't something radical done?

These and like questions indicate the interest being taken in this matter and reveal the unrest that is apparent on every hand. There ought to be a clear answer; there is a clear answer.

First, let us be assured that the movement goes on apace. There is plenty of momentum—sometimes it is stopped temporarily in certain localities, by the loosened rubbish of denominational bigotry and prejudice, but this will be washed clean by the steadily rising stream. Any set-back is only for the moment. The steady stream moves on. In many communities things extremely radical are being done. These are seldom if ever paraded in the open, and for obvious reasons. The enemies of the development do not desire to give anything of publicity to the movement by their opposition, which they well know would be the case. The friends of the movement are too busy and happy in their work to be drawn aside into futile controversy. They expect to lose some skirmishes, but are content so long as the main advance pushes steadily forward.

In this paper I would call attention to certain factors and forces that underlie the movement and that afford the grounds for the optimistic note sounded above.

First, the increasing emphasis being put upon the truth that "Christianity Is a Way of Life" and not the mere assent to a formal creedal statement or slavish devotion to an ecclesiastical formula—paves the way for a breakdown of competing churches in over-churched areas. Only a few days ago a leading official in one of the more conservative denominations frankly admitted that his church is no longer able to control the thinking and reading of its members, and therefore are unable to convince their constituency that "they have the only fully authenticated plan of salvation." A District Superintendent called my attention to the fact that Methodist churches are now authorized to hold a "congregational meeting" annually and that the entire congregation is having a larger and ever larger voice in all matters pertaining to the welfare of their local church.

If no denomination has a monopoly on the road to Glory, and if church men are at liberty to think and plan for the success of their local enterprises—then the way is wide open for discussion of the fundamental question, What can we do to care adequately for the moral and spiritual needs of our community? Thinking along these lines thus untrammelled, they naturally raise the question, What is the idea of trying to keep alive two or three or four struggling churches, none able to support a capable minister or put on a challenging program of Religious Education or Community welfare, or provide a building in which these things can be done? The answer to their queries is the increasing number of communities in which federated and community churches are being organized, and a still larger number of communities in which the matter is only now in the "talk" stage.

When all the people in a village begin to undertake

to make their religion a "walk in Jesus' way of living" denominationalism and sectarianism will take to the woods and a better day is at hand.

Second, the leaders in our local churches have long known and are now daring to declare that the essential elements in Christianity are alike in all churches. Up to now too much emphasis has been put upon our differences and thus our similar qualities have been overlooked. If we agree in the essentials and still are unable to foster these due to divisive elements in the non-essentials, why not forget the non-essentials and unite our efforts on the essentials? Local churchmen and women are answering this question by cooperative efforts, where questions of creed and ecclesiastical procedure are forgotten and where the essential matters of Christian living and serving can be emphasized.

Of course, it is to be regretted that not all the church people in most communities are able to see matters in this light, and we still find a minority, sometimes quite a vigorous minority, who keep alive denominational organizations.

For example, in a little village of eight hundred people a few years ago, there were four Protestant churches, each with a building. None of the churches were able to support a minister, and therefore moral and religious matters were at a low ebb. This was especially true regarding the influence of the church on the young people of the community. An effort was made to organize a community church. This was successful, with the result that many of the leading families from all the protestant churches joined the community church. However in the case of two of the four churches, organizations have been maintained and more or less regular services are being held. The community church is the only organization employing a full-time resident minister. This church is self supporting, has bought and is paying for a church building which should have been theirs by every right, except that of denominational claims. It maintains a graded church school.

Time and time alone, with vigorous prosecution of the local work, will eliminate the present denominational institutions. Of course many of us regret that this overlapping could not have been done away at once, but human nature is essentially selfish, and becoming a high church official does not seem to alter human nature very noticeably.

Third, only by the elimination of competing groups in small towns can anything approaching the needed work among our young people be undertaken. There is the question of an adequate plant in which to foster religious education. Three or four little one-room box buildings built of wood some fifty or seventy years ago, heated by one or two antiquated stoves, or a make-shift furnace, each manned by one person who often is minister, church school superintendent, janitor, chore boy for the Ladies Aid Society and what not, or often worse still, sharing the time of the one man with two or three or four other points, that a starvation salary of twelve or fifteen hundred dollars may be maintained, are in no earthly or heavenly way able to measure up with our modern high and grade school buildings and their teaching staff. Here we have the last word in building construction and also in equipment, manned with from three to a dozen thoroughly trained and qualified teachers. Why expect a self-respecting American boy or girl to attend any one of the antiquated churches on Sunday, sit in a class behind the organ or in the basement with the old furnace and coal bin, and then stay to church to listen to a minister who

perhaps has not yet finished his high school course, not to speak of college and seminary? Is this over-drawn? Not a bit. Come with me and I will show you.

Together the church people in these small towns can have an adequate church building—neat and attractive—where the boys and girls attending the day school together may work and worship together on the Lord's day. They are discovering that together they can secure a well equipped and energetic minister who has a vision of something to do beside maintaining a wayside denominational filling station, which, by the way, is all fifty per cent of our small-town denominational churches are—a station to help provide the money necessary to run a machine. With this minister in this adequate building they can begin to develop a program of service that will interest and attract the youth even of our day. Why not do it?

Only by such cooperative movements can local social and moral problems be faced with any hope of their solution. Be it said in shame and sorrow, too often denominational churches are all too eager to make capital of the efforts of another church to help remedy existing evil. This affords them a chance to win some offended brother or sister to their standards, and this is done, thus weakening the efforts of the Christian forces to make and keep the moral and special atmosphere fit to breathe. Godless competition has grown to the Nth power in denominational church organizations. Only one thing can strangle this octopus, and that is one church in the community.

It may be said that this organic union may not signify a spiritual union, that you cannot change the nature of men by changing the nature of the organization through which they work; that if you have division on these points now, you will have division inside the new church, and nothing is so deadly as internal disorders. Yes, yes, all that and much more may be said. I answer: In the new organization there is at least a fighting chance that these hindrances may be overcome, but with the divided state there is no possible chance. Very often people learn to respect those whom they thought unworthy of respect, merely because of their better acquaintance.

And, also, in the together organization there will be an over-whelming number of right-minded men and women, who with their united spirit and purpose will beat down the effect of the obstreperous minority.—Kansas Cong. News Letter.

THE FIRST COMMUNITY CHURCH

By Mrs. Eva R. Baird.

It has been the common method of procedure of religious sects to hark back to the apostolic church for a guarantee of their existence. The organization of the early church has been so slavishly copied as to appear grotesque to our day and age. Supposedly spiritual gifts, which the apostolic church was wise enough to minimize have been magnified out of all proportion to their importance. "Come ye apart from them and be ye separate," has been a much heeded exhortation, with each obedient group supplying the antecedent of the pronoun to suit themselves. Shall the community church movement claim a sacred origin at Jerusalem?

Now there isn't a doubt that the apostolic church was a good deal more of a community church than any organization of Brother Piper's fifteen hundred would dare to be. They quit business as individuals, "sold their possessions and goods and parted them to all according as any man had need." Pretty soft for the man whose needs were considerably more than his possessions, wasn't it?

And so hard on the property holder, that one family at least got nothing out of it but their funeral expenses. We call that communism today, and hoist the red flag over it. There have been other religious experiments along socialistic lines, but they haven't been strikingly successful, and the number of them is not increasing in our day. If we're going to be queer in our religion these days, we'd rather follow a cult that heals disease or insures prosperity.

So far as we can see the communism of the early church was an experiment, which was not an unqualified success. Out of it however seems to have come a degree of efficiency in administering benevolences and a keen sense of stewardship, which are pretty good assets for any church.

But our interest centers in the community idea. And the early church was a successful community church in the sense that it included all the Christians in the community, and sought to Christianize the entire community. There were heretics and heresy trials in the early church, but the bright idea of starting a separate church hadn't hit anybody. Well, all right, then that justifies the community church. If the church at Jerusalem was a community church then that's what we should have at Centreville.

Not a bit of it. The apostolic church had a lot of things we don't want, just as Jerusalem had its own problems which aren't the problems of Centreville. Thank God, that the Holy Spirit which descended at Pentecost has never ceased working progressively. Jerusalem isn't our pattern, nor yet Ephesus or Corinth.

But that first church had an idea, and it was the community idea, and the idea isn't invalidated by its failure to function perfectly on property and possessions. Without claiming our charter from the communism of the apostolic church at Jerusalem, the community church at Centreville or anywhere else will find it worth while to consider this matter of all things in common. What are the things we should have in common in the church today?

Some of them we may not have much say in deciding. The education of our children, the recreation of the community, the atmosphere of our streets, will be in common. You can't make it otherwise. Why not recognize this community of interests in our church organization? The children of the world, as usual are wiser than the children of light. The movie magnate goes into a town, and buys up all the theatres and his name for the folks of that town becomes the synonym of theatrical production. Politicians may vary widely in opinions and methods, but all of one party vote the same ticket. The chain store is the last reminder of unified business.

But you can't standardize religion that way, you cry. Oh, well then, don't. Just go on frittering away our religious assets until we reach denominational bankruptcy. When our children have reached the stage of spiritual starvation it will be a wonderful comfort to know that we didn't allow ourselves to be standardized.

Now does anyone think for a minute that all those first believers in Jerusalem thought alike? Why even the gift of tongues sounded different to every man that heard them, and no harm seems to have come of that. But there were certain things which they did hold in common, which constituted them a community church.

The community church of today does not call for absolute agreement in our thinking, but it does call for close cooperation on those things which we hold in common. List the needs of your town, spiritual and social, and see what one of them can be better served by a divided denominationalism than by a united church.

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor -St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

It is a good thing to get acquainted with the characters of the Bible. The more we study them, the more are we convinced that the Scriptures offer us great warnings against wrong doing and much encouragement to do the right. This is especially true of the Old Testament. We shall discover this as we follow the Daily Bible Readings.

Week of February 16: February 16, Genesis 16:1-16; February 17, Genesis 17:1-14; February 18, Genesis 17:15-27; February 19, Genesis 18:1-15; February 20, Genesis 18:16-21; February 21, Genesis 18:22-33; February 22, Genesis 19:1-11.

Week of February 23: February 23, Genesis 19:12-22; February 24, Genesis 19:23-38; February 25, Genesis 20:1-7; February 26, Genesis 20:8-18; February 27, Genesis 21:1-21; February 28, Genesis 21:22-34; March 1, Genesis 22:1-8.

Week of March 2: March 2, Genesis 22:9-24; March 3, Genesis 23:1-20; March 4, Genesis 24:1-9; March 5, Genesis 24:10-27; March 6, Genesis 24:28-49; March 7, Genesis 24:50-60; March 8, Genesis 24:61-67.

Week of March 9: March 9, Genesis 25:1-11; March 10, Genesis 25:12-26; March 11, Genesis 25:27-34; March 12, Genesis 26:1-11; March 13, Genesis 26:12-22; March 14, Genesis 26:23-25; March 15, Genesis 26:26-35.

SUNDAY SCHOOL LESSONS

February 16—"Jesus Healing and Helping"—Matthew 8:1-9:34.

The days of Jesus were busy and long. From a period early in the morning in communion with His Father until late in the evening in touch with human need Jesus worked the works of Him that sent Him. The sick, the leprous, the grieved, the fearful, the paralyzed, the blind, all came under the gracious influence of His healing, soothing touch. The two chapters forming the basis of this lesson give us a very vivid picture of the healing ministry of our Lord. Read both of them carefully. Notice the movement from one scene to another.

Jesus never failed to render help where it was needed. He ministered to both body and soul. This was natural. For the greatest efficiency, a vigorous mind, a strong spirit, needs a healthy body. To take our place in the world we need to be well. What wonders are being accomplished in the world of medical science today, inspired by our Lord's gospel of helpfulness! A generation ago many of the cures of today would have been declared miracles.

Jesus did not stop with the healing of the bodies of men. He passed on to the healing of the soul, the forgiveness of sin. The forgiveness of sin eliminates the disorder that sin causes. Jesus forgives sin, makes the soul well, and transforms life.

Think on this: How do you relate the healing and helping ministry of Jesus to the life of today?

February 23—"The Twelve Sent Forth"—Matthew 9:35-11:1.

Jesus had a heart of compassion. He saw and felt the needs of suffering humanity. He knew that men needed spiritual guides. To take care of the harvest of human souls, Jesus saw the need of helpers. Early in His ministry He gathered to Him twelve men that He might train them to carry on the work of the Kingdom of God. The time had come for Him to send them out two by two for their first experience in preaching the gospel and lending a helpful hand. They were to go as His representatives. "He that receiveth you receiveth me," said the Master.

Jesus still calls for laborers in His Kingdom. The harvest is just as great today as when He walked among men in visible form. His call is just as clear today, from His spirit to ours. The original twelve were just average people; they were filled with possibilities; they were willing and ready. God can do great things with and through a willing soul. He is ready to use us, if we are ready to be used.

Like the disciples of old, those who engage in Christ's work today must be prepared for a varied reception. Some will receive the messengers of Christ willingly and happily. Others will turn a deaf ear and a frown. But it is the business of the messenger to press on and do his part, leaving the responsibility of the reception with the hearer.

Think on this: Have I answered the call of Jesus to bear witness for Him?

March 2—"Jesus Teaching About Himself"—Matthew 11:2-12:50.

Who is Jesus Christ? This was a question that had a growing meaning in the minds of many people. Even John the Baptist wanted to be definitely sure of his thought of Jesus. The words of the Apostles' Creed set forth the profoundest religious experience in history in the words: "I believe in Jesus Christ His only Son our Lord".

Christianity is not a vague mystical idealism that begins and ends in the cloudy mists. It contends in history, in an historical Person, who lived a real life among men. Though truly human, Jesus was the revealer of God. Through His humanity His divinity was made real.

Only a person like Jesus could give an invitation like this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Here is clear evidence that Jesus was Revealer of God and Redeemer of man.

Think on this: What thought do I have of Jesus? What is He to me?

March 9—"The Parable of the Sower"—Matthew 13:1-23.

"A parable is a figure in which thoughts and facts are placed side by side for the purpose of similitude and comparison." Jesus spoke a great deal in story form, as indicated by the many parables recorded in the Gospels. He liked to make clear the great truths of the Kingdom of God through the experiences of every day life.

We have before us today the parable of "The Sower" better called "The Seed and the Four Kinds of Soil". The "seed" is uniformly good, for it is the Word of God. But there are four kinds of reception given the seed. These are the road-side soil, the stony soil, the thorny soil, and the good soil.

Even so are the hearers of the truth of God. Some turn deaf ears to it and receive it not; others hear it, remember it for a little while, but soon forget it; others are so pre-occupied with the cares of this world that, though they hear it and receive it, they soon let the cares of this world crowd out God; but there are others who hear God's truth and make it a vital part of their lives. These last are they who experience abiding fruitful living.

Think on this: Do you give God's truth a chance in your life? What kind of hearer are you?

YOUNG PEOPLE'S TOPICS

February 16—"Lessons from John's First Epistle"—I John 1:7-10, 3:1-3.

February 23—"The Value of the Bible for Non-Christian Nations"—Isaiah 55:8-11, Luke 8:11-15.

March 2—"Faith and What It Does"—Hebrews 11:1-10, 32-38.

March 9—"Why and How to Win Others to Christ?"—Isaiah 61:1-3, Revelation 22:17.

MISSIONARY DEPARTMENT

(Conducted by Rev. W. L. Meikle, pastor of St. Anthony Park Union Church, St. Paul, Minnesota.)

The charge constantly made against churches of the community type is that they are not as interested in missions as they should be. Let us answer this criticism by doing more for missions than churches of the regular sort do. If you have interesting material calculated to help in promoting a greater zeal for the work of missions please forward it to me. Thank you.

Kagawasan of Japan, one of the Island Empire's most outstanding Christian leaders recently made a trip to the Loo Choo islands, and in his report he urged the establishment of a nindustrial school in which the Christian religion should be taught along with handicraft. "All the rest of us have given them up as hopeless," said the former Governor. "No one else sees them as you do, and that they have a real hope of recovery. You must broadcast your views and observations through the press and give them publicity enough to change public opinion. Meanwhile I will try to work out your plans with others here." The natives are so poor that they live on 5 cents a day. There is a population of some 23,000 men and 33,000 women, 3,700 of whom are prostitutes.

One of Japan's most vexing problems is that of suicide. Fifteen thousand persons commit suicide annually in Japan. Some of the contributing causes are unemployment (there are said to be 750,000 persons without employment), over population, small wages, high taxes, and increased cost of living.

The Siucere Company of Santon, the largest distributing house in China, a sort of Chinese Montgomery-Ward Company, is controlled and chiefly owned by Christian Chinese.

In response to an appeal in a Roman Catholic paper in Italy

that Jews be expelled from that country, Mussolini said, "The Jews have been in Rome since the Caesars; it would be ridiculous to consider any measure such as banishing them."

It is reported that in the Arab-Jewish controversy, the Pope has registered on the side of the Arabs. An emissary from the Vatican has been sent to Palestine to defend Arab interests there in answer to a petition from Palestine Arabs for help.

Two hundred and fifty thousand wives and widows of five years of age and under and 2,000,000 of ten years of age and under are the figures given in the census returns of India for 1921. Also forty per cent of the girls between ten and fifteen were in the married state. There has never been a minimum age for the marriage contract in India, and every move of the reformers to have a law enacted which aims at this end is steadfastly opposed by the Hindus and a group of Moslems. The Hindus insist that it is a sacred custom of ancient times, and the Moslems protest against interfering in domestic matters. The remarriage of widows is also strongly opposed by them. A child marriage bill was passed September 24, providing for a fine of 1,000 rupees (about \$375) or imprisonment of one month for those who solemnize the marriage of girls below the age of fourteen and boys, below eighteen.

Twenty-four hotels in Palestine and Trans-Jordania have been pleased to receive from the Gideons copies of the Bible to be placed in their guest rooms. They number a total of 1,196 rooms, some of which are used by Jews and Moslems; others, by European and American tourists.

"You can do more than pray after you've prayed, but you cannot do more than pray until you've prayed."

"A praying church will be a living church; a missionary church will be a conquering church."

"It is quite a mistake to be looking at obstacles when we have such a God to look at." (D. L. Moody)

SECRETARY'S JOTTINGS

By J. Robert Hargreaves.

The first few days of 1930 were spent in the East. The Joint Committee met on January 6, in New York City. The principal effort in this meeting was the wording of a resolution to be presented for the action of the Administration committee of the Federal Council in harmony with the motion of the annual meeting of the Federal Council which was held in Chicago in December. The resolution looks forward to a uniform and denominationally supported approach to village church adjustment. On the basis of a large number of recent studies of village church situations which, in the judgment of the committee, should control in the forming of plans for united churches, the resolution sets forth four principles. It reads as follows: "Resolved: That in the making of church adjustments in villages of 1,000 or less, the following principles should be recognized:

a. The primacy of the community interests, and the rights and affections of the smaller groups as well as the larger. (This discourages the idea of trading.)

b. That the church should be so formed, and its affairs so conducted, that, in all things local, it will work towards a single church consciousness, while in its outside affiliations it shall observe such missionary objectives and fellowship interests as continue to enlist the affections of the membership.

c. That it shall show sacred regard for the ceremonies, customs, and sacraments through which the several groups have been wont to express themselves, making suitable arrangement for their continuance.

d. That its affiliations shall be such as, on the one hand, will not interfere with a single church consciousness, and a new community ideal, and on the other, will keep it in touch with the going order of Christendom and in harmony with those ideals and convictions which, through the generations, have become contributions of world wide value."

As we have suggested in previous articles, a most needed element in reorganizing rural church life is the attainment, not only of a single church consciousness in the local field, but of a more single idea in the general approach to the whole question. The great variety of approach as involved in the four or five types of community churches, plus the Larger Parish System, does not tend to the best results in needy rural parishes. In order that fairness may be shown in the aggregate and to the end that, because of some reasonable similarity in organization and objective, churches may become mutually helpful, we need both uniformity in plan, and more harmony in feeling, on the part of the differ-

ent denominational headquarters involved. It is true that our Protestantism is developing a new conscience concerning the evils of competition, but it is still pathetically weak when it comes to practical action. There is still painful manifestation of, what might be termed, denominational tolerance of village rearrangement rather than hearty cooperation in bringing it about.

There is still the problem of the unchurched and the inadequately churchd places, and, at this midwinter season, it is customary for missionary officials to meet in conference to survey their work. As this letter is being written the leaders of one of the denominations are now in session in Chicago. While we admit the importance of home missionary enterprise, we must acknowledge that the greatest need in America today is in the over-churched communities. Protestantism is actually declining in a very large portion of our rural territory and far more because of unfortunate churching than through inadequate churching. If we would adequately cope with the present situation the center of the greater need should be the object receiving the larger attention, rather than the incidental thought. May we look forward to some great assembly, or to regional meetings, in which church people will come together with a single idea of attaining a unity of feeling and purpose which will be expressed in definite and aggressive plans for rural church adjustment, and that with an abandon in the interests of the people who dwell in the several communities.

Following the meetings in New York, the next engagement was in connection with the Buffalo Conference held under the auspices of the State Council of Churches, the Buffalo Federation and the Community Church Workers, of western New York. This meeting was held in the interest of church conditions in one section of Buffalo, and of towns in the northwestern part of New York state. The session of the conference which was particularly concerned with city interests dealt constructively with a proposal for an interdenominational center in a district largely inhabited by foreigners. The sessions given over to the consideration of the small towns were characterized by an attitude of defense on the part of considerable group of superintendents. While this attitude revealed one of the problems it stood in the way of the best constructive results from the meeting itself. The pointing out of unfortunate conditions in church situations is not done with a view to criticism, but rather for the discovery of measures for relief. More and more meetings will be held under the auspices of these several councils and the measure of their value will very largely depend on the power to lose sight of our association interests, and even of our preferences, in the weighing of the actual conditions which confront us.

One of the issues in the Buffalo meeting, which consumed considerable time, was connected with the prerogatives of church superintendents and secretaries in the initiating of any changes in the village organizations. Not only are certain courtesies due the state representatives of the different organizations, which have become established in our villages, but the way of greatest efficiency in cooperative betterment should be inherent in their leadership. Whether or not our villages will continue to wait the initiative of the church headquarters will depend altogether on the superintendents themselves. If the appointed leaders will get together, purely as servants of the religious interests of people, and will aggressively plan in harmony with the present problem and vision of possibility, they will find a willing and reasonable response: if they will not do this then the villagers will, more and more, act independently, or else take the line of least resistance and allow their churches to die. A multitude of places are following this latter course.

The community religious movement, being an evolution within the denominations looking towards a better adaptation of church organization to community needs, should find its most efficient sponsors in the ranks of superintendents and secretaries. To exert this leadership, in the midst of the present confusion and apathy, they must learn to act in concert and purely in the interests of the people their several churches are supposed to serve. They must do this not only for the gaining of the ultimate goal of bettered church efficiency, but also to restore confidence in the guidance it is their right and privilege to exert. In order to make practically possible a unity of leadership through the forces now existent, we are urging the uniformity based on the four principles previously quoted. Would that several states might follow the lead of the Minnesota Council. The main item of their annual meeting was the adopting of a single working plan for the guidance of their overchurched villages. Minnesota is not out of the woods by any means, but by this recent act, they feel that they are able to travel where the undergrowth is not quite so thick. Not all will follow the plan favored by the large majority but enough are committed thereto to make it workable. Already the State Council is feeling the stimulation incident to a definite approach to a common purpose.

As a closing word on this subject it can be said that, while the interest in the present form of the village church is declining or gone, there is manifest a most intense desire for some sort of

organization which will meet the present religious needs. The invisible church is beginning to declare itself and to ask for a body in harmony with the present ideas and ideals. If this awakening of desire could have proper encouragement it would move town after town to pronounced action. In the line of persistency in the present order there lies absolute and disgraceful defeat, but in the way of unselfish adjustment in the interest of people as over against interest, there is a possibility of a tremendous revival.

So far we have asked your attention to the matters incident to our rural constituency, the balance of our space will be devoted to a word concerning a great city enterprise. Last Sunday it was the Secretary's privilege to worship and preach at the Metropolitan Community church, of Chicago. This is a negro congregation with an every day operating service at the corner of 41st street and South Park Avenue. In every way it merits the name Community church. In its appointments it is adapted to the needs of the several groups who make it their church home. In its service it shows itself interested in everything which tends to the well being and character development of Chicago people. It is such a church as is of peculiar value to both races.

As a Community church this congregation has been in existence for about ten years. It has reached a membership of about 2500 and, judging from last Sunday, its regular congregation will equal its membership. The minister, Dr. Cook, is an aged man but with energy and ambition unabated, though of late his health has hardly been equal to his will to serve. There are two assistant ministers, deaconesses, and almost an army of volunteer servants. They were fortunate in being able to purchase, at a price which would not be more than half its cost, the old First Presbyterian church building. It is a grand structure, and well fitted for their community work. Their program touches the needs of the body as well as the needs of the soul. As one simple incident in last week's service they had given away 87 suits of clothes, and they are always prepared to give a bite to those who are hungry. The church is also a force in industrial problems.

The Sunday morning service was unique. It impressed one with the feeling that cultured negroes certainly have the genius for inspiring worship. The emotions were stimulated without being excited. From the processional to the benediction there was unity, smoothness and reverential devotion. The choir is one of the very well known musical organizations of Chicago, and last Sunday was no off day in their renderings. They seemed to sense my love for choral music, and put in an extra favorite or two. The most impressive part of the song service to me was the processional, the two long lines of white robed singers unconsciously swaying in time with their voices as they sang "Crown Him With Many Crowns". O, it was splendid! As the service proceeded one could not wonder at the large congregation, on the other hand it seemed strange that any one in the community could stay away. There are a number of these large Negro community churches in the country. There is one in Detroit, one in Baltimore, and one in New York, and now there is an organization being projected in Jersey City. I hope at some time to be able to visit all of these centers and wish it might be possible to witness, and possibly aid, in spreading some of the same spirit to needy sections in the south.

Two important meetings of the near future are conferences under the auspices of the Federal Council and the State Councils of Churches in Topeka, Kansas, and in Springfield, Illinois. In these meetings your secretary is to speak on the problem of applied comity. Before the March issue of The Churchman two new parish houses will have been opened for their holy ministrations, the one at Snyder, New York, and the other at Walsenburg, Colorado. It is also expected that the new auditorium of First Federated Church, of Des Moines, will be in use by that time. Part of this space will be open to some message from those centers of interest, in return for our heartfelt congratulations on these attainments. May each place have joy in its improved appointments.

BOOK REVIEWS

Inter-Church Hymnal, by Frank A. Morgan. 479 hymns plus devotional exercises. Bigelow & Main, Chicago.

The author of this hymnal conducted an extensive investigation of the hymns actually sung in modern churches. He has arranged the hymns of largest use in the order in which they have been preferred. "Come, Thou Almighty King" thus stands on the first page of the book. The Christmas hymns are to be found at various places throughout the book as are the hymns pertaining to any other topic. The index in the front of the book enables the director of music to find hymns on any of the ordinary religious themes. The aids to worship in the back of the book were prepared by Dr. Alfred W. Palmer. These include many extra-biblical materials as well as materials more commonly to be found in such a department of a hymnal. This department is ably edited and will be helpful to all worshippers.

One may doubt the advisability of a miscellaneous arrangement of hymns though the utility of having some record of ac-

tual usage in the churches must be prized by all. As one glances through the book, one is impressed that this is a record of city usage in the middle west rather than of more general usage. However, one may find here most of the great hymns of the church. As the name of the book indicates, it is adapted for use in any of the more ordinary kinds of protestant church. The book takes its place among the better class hymnals of the country.

Christian Unity, by Slosser. 425 pp. E. P. Dutton & Co. All modern unity movements in the church must take account of efforts made in the past. In this volume is a historical study of centuries of effort. It is possible that at times the author shows more respect to church history than is needful. What we learn from history is that the church has made radical departures from history at times to meet spiritual needs. But every student of Christian unity will feel grateful for his well documented work.

THE CHURCH OF MY DREAMS

This is the church of my dreams. A church adequate for the task, the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the board church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human, a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the living God.

—John M. Moore.

RELIGIOUS LIFE IN THE OZARKS

A local Ozark Committee of the Home Missions Council representing eleven denominations having churches in the Ozark country has recently been formed for the purpose of making an "Every Community Church Survey" of the upland counties of Southern Missouri, Arkansas and Eastern Oklahoma, popularly known as the Ozarks. Of the 91 counties included in the survey 50 are in Missouri, 30 in Arkansas and 11 in Oklahoma. This area is 85% rural and its people very largely native born white and for the most part would be classed as Protestant rather than Catholic.

Church superintendents and supervisors of mission work are more keenly aware than ever before that close cooperation between the various denominations is necessary if the people in the average rural community are to be afforded adequate religious privileges. The survey now in progress gives promise of real progress in this endeavor.

The headquarters for the survey is the Y. M. C. A., Springfield, Mo. The date and place of the follow-up conference to consider the findings of the survey will be announced later.

WHY ATTEND CHURCH?

Because—

It rests the body—It is good for a man's health to alter the routine of the week by attendance at the Lord's sanctuary. The rest and quietude of the House of Prayer will be a source of recuperation to any citizen.

It refreshes the mind—Church attendance invigorates the mental faculties by engaging them with the great themes called Love, Duty and Immortality.

It promotes brotherhood and democracy—the church is a training school for democracy. It stands for brotherhood, a brotherhood that overlaps all distinction of race, blood or nationality.

It protects secular institutions—the permanence and utility of our schools, libraries, hospitals, stores, mills and factories depend on the godliness of our citizens. The spiritual institutions conserve the material.

It conforms to the practice of the Best Man that ever lived—Jesus went regularly to church, and if He was benefited by the practice, we may well expect to be benefited by it.

It testifies to the truth of Christ, and extends His influence—church attendance is a form of religious confession which bears witness before the world to Christ's goodness and power. Every religious meeting is a contribution of the Lord's followers to the Lord's cause. It is through this united testimony that impressions are made on the community.

Best of all it enables us to meet God—the church is the trysting-place of the soul and its Maker. Where shall we look for God, assured that we shall find Him? Christian experience answers this question of heart-hunger by calling us to the house of prayer.

Conclusion—Keep to your church-going habit.

COMMUNITY CHURCH NEWS

Will Study Church Attendance

Roger Babson, the world-famous statistician of Massachusetts, has accepted membership on a commission to promote church attendance. It is characteristic of him that he has set out to find the percentage of attendance based on membership which the churches now have. A number of community churches are helping to supply him with statistics.

Church Accepts Congregational Fellowship

Community church, of Colony, Kans., was received into the Eastern Congregational Association, of Kansas, on Nov. 14. A. J. Parker is pastor of the church. The church will continue to make an interdenominational appeal. There are two denominational churches in the town.

Some seven or eight years ago, representatives of four or five denominational churches, realizing that an adequate religious program could not be carried on along denominational lines, organized the community church. The church bought the Presbyterian property and is now comfortably housed in a neat and commodious church building. While two other churches still continue their organizations in the town, the community church has the only resident minister.

New Pastor at Welborn

The Community church at Welborn, Kans., has extended a call to Benjamin Q. Denham as pastor. Mr. Denham has accepted the call and is on the field and at work. He has been affiliated with the Disciple's communion and for the past year or two has been serving a community church near Muncie, Kansas. The church was unanimous in their call to Mr. Denham and is looking forward eagerly to continued progress under his leadership. The week-day church school, along with the other lines of church activities, will be continued.

Startling Advertisement Appears In Town Paper

El Paso, Illinois, has most of the usual variety of churches known to the "corn belt." There is a persistent layman in El Paso with a group of equally interested laymen about him who continues to agitate for a federation of the many churches of the town. The El Paso Journal carried on Jan. 9, the following very challenging advertisement, paid for by these laymen:

One Half Million Dollars Wasted By the Protestant Christians of This Community

The above amount is a conservative estimate of the money worse than wasted in the past fifty years in order to keep up the competing denominations in this town.

Some Questions and Answers

Is God responsible for these divisions? God is not the Author of Confusion.

Are the Christian people in one denomination better than the Christian people in another denomination? All believers are equal before God.

Is it sinful to create divisions among Christians? If it is, it is equally sinful to support or maintain such divisions as exist.

The interest at 6 per cent on the half million dollars already wasted is \$30,000 per annum.

Thirty thousand dollars would support twenty foreign missionaries.

One-third of the amount would maintain a magnificent social and educational plant for young people.

One-sixth of the amount would relieve all the poor and the sick and the distressed in this community.

Do Christian people have any right to waste money or anything else?

Will the Protestant Christian people in this community waste another half million dollars in the next fifty years building fences to keep themselves from their Fellow Christians?

The Unity Club is composed of all Christians who place the interest of the "KINGDOM" above denominational affiliations.

By THE UNITY CLUB.

Federal Council has a Devotional Booklet

For the Lenten season every church will find it worth while to circulate a booklet called "The Fellowship of Prayer". This is a day manual of devotion of very unusual excellence. The booklet contains 32 pages and goes conveniently into an envelope. It sells for two cents a copy. It may be ordered from the Federal Council of Churches, 105 E. 22nd St., New York City.

Church Goes Forward under New Pastorate

The annual meeting of Union church, of Lowell, Wash., has been recently held. All departments show an upward trend during the past year. The pastor, G. B. Baird, had a one year call but this has been made an indefinite call. Every organization of the church closed the year with all bills paid and money in the treasury. The mistress of the manse, Mrs. Eva Baird, writes for the magazines, and once in awhile favors the Community Churchman with a contribution.

Women are Active

Sauganash community church, of Chicago, has an active Women's Guild. They have a thousand dollars in the bank toward a new church building, and pay \$25 a month on church expenses. This is a young church meeting in a real estate property, but it now has a \$3664 budget which is expanded every year. George W. Morris is pastor. The church calendar declares: "Christian unity will never come by the passing of resolutions by national conventions and bodies. It will come only as the representatives of the various denominations in any given community cooperate with each other. In this very real sense we of Sauganash are living in a state of Christian unity."

Federation was a Money-saver

Beaumont, California, Federated church was organized in October, 1928. Presbyterian, United Presbyterian, Methodist Episcopal, Baptist and Christian are the denominations represented in its membership. The Presbyterian and United Presbyterian were the only denominations functioning at the time the federation was formed. A saving of \$1100 per year was made in the one item of pastor's salary. The money thus released has been used to increase the offerings to the official benevolences of the denominations. Special contributions have been made to mission work in Bolivia and Nicaragua. A freshman scholarship fund has also been established in the University of Redlands. This scholarship is open to any young

person who is a member of the church and of the senior class of the Beaumont High School. The award is based upon scholarship and church activities. The Sunday school, well organized and graded, has an attendance of 225. Social activities are under the direction of the Camp Fire Girls, Boy Scouts, Hi-Y and Friendly Indians. Junior, Intermediate and Senior Christian Endeavor Societies are also functioning. Worship and some church activities are held in the Presbyterian church. The United Presbyterian church and the Presbyterian manse are used for church school and social activities. The pastor, Rex E. Lawhead, was for five years the successful pastor of a community United Presbyterian church, in Los Angeles.

People Go To Church Here

The religious meetings at Union church, of Tekonsha, Mich., had a total attendance of 1429 for October. This little village of a few hundred inhabitants must esteem its union church. The church has a thriving Men's Club this year, and imports out-of-town speakers. Dr. T. M. Carter, of Albion College, spoke in Guild Hall recently at a dinner meeting of the club. A. C. Schue is the successful pastor of this church.

Three Churches Work Together

Three churches are united in one pastorate at Hot Springs, S. D. These are Baptist, Methodist and Presbyterian. C. Levi Shelby is the pastor. Some of the auxiliaries are still organized on denominational lines. On Dec. 22, the congregation met to revise their constitution.

Church Defines its Spiritual Objectives

Federated community church of Christ, of Belen, N. Mexico, of which U. S. Villars is pastor, has defined its mission in these terms: To win to one church fellowship all Christian people. To bring cheer to the sorrow-laden. To add our faith to the courage of the defeated. To exalt the CHRIST CHILD by loving the Christ's child. To enthrone Hope where despair has reigned. To harmonize the message and mission of the Divine. To bring about a realization of the place of the Christ in all human life. To speed the coming of the day of Universal Good-Will.

MEMBERSHIP TRANSFER CERTIFICATES

Federated and community churches require transfer certificates to grant to members moving away. They are furnished to you in small books with stub for record.

We can also furnish at nominal cost dedication certificates for those churches that practice infant dedication.

Membership transfers, Book of 50 for \$1.00.

Dedication certificates, 25 cards for 50c.

Address

THE COMMUNITY CHURCHMAN
Park Ridge, Ill.

Constant Sale for Miss Hooker's Book

Miss Elizabeth Hooker was financed by the Institute of Social and Religious Research to spend many months in intensive study of federated and community churches. Her results were published in a book. Later these were boiled down into a most meaty paper bound volume called "How Can Local Churches Come Together?" The Home Missions Council published this. We have sold a hundred copies of this booklet in recent months. It should be in the library of every pastor of an interdenominational church. It costs 25 cents.

Makes Its Missionary Budget

One of the common questions asked of a community church minister is, What do you do with your missionary money? Here is the answer at Garden City, Kans., where H. O. Judd is pastor. On the edge of town is a considerable Mexican colony that works in the beet fields. Though Catholic, they are not welcomed at the local Catholic church. This Mexican group now has a protestant chapel, and the community church heads its list of benefactions with this cause. The Boy Scouts and the Girl Scouts are on the benevolent budget, the Canal Zone Union church and the Porto Rican sufferers.

Baptist and Disciples Hold Union Meetings

Union meetings of Baptist and Disciple ministers of Cleveland are to be held at least three times a year—in October, January and April, according to action voted at such a meeting Dec. 2.

The joint sessions are being arranged to promote mutual acquaintance and fellowship between the two groups, in harmony with the pending proposals for closer union on a national scale between the official agencies of the two communions.

A union mass meeting, at which a joint committee on union will offer its report, is being arranged for a date early in 1930.

Ralph Walker, who recently came from a Disciple church in Auburn, N. Y., to become pastor of Euclid Avenue Baptist Church in Cleveland, was a speaker at the meeting.

Almost all of the ministers of the two communions in the city were present.—Ohio News.

Methodists and Presbyterians Federate

Methodists and Presbyterians, of Edgerton, O., have joined forces under a federation agreement which brings them together in a single local congregation, although each group retains its denominational connections.

The Toledo presbytery issued a call to the local Methodist Episcopal pastor, R. C. Vandergriff, to serve the Edgerton Presbyterian church as stated supply. This arrangement has just been approved by vote of the quarterly conference of the Methodist Episcopal church.

The two churches will worship together in the Methodist building. The agreement is subject to renewal annually on Sept. 1.

A merger of a rural German Methodist church with the Edgerton congregation a year ago brought the local Methodist membership to nearly 300. The Presbyterian church has about 75 members.—Ohio News.

Aurora, O., Church Secures a Pastor

Owen Livengood, pastor of a Disciples church in St. Louis, has been called to Federated church, of Aurora, O. This is the

church which for many years had as pastor, David B. Pearson. It is the oldest federated church in the state of Ohio. Aurora is in the process of becoming a suburb of Cleveland. A country club there is attractive to a number of Cleveland residents. Mr. Livengood has a good record in the Disciples ministry as being socially-minded and faithful in his ministry. He goes to a church with Congregational and Disciples units, and he is well fitted to serve both groups. For several years he has been a reader of the Community Churchman, and is a thorough believer in church consolidation.

Samuel R. Guard Makes a Move

Most of our readers know Samuel R. Guard, the layman who used to put on the broadcast of WLS called "The Little Brown Church". In recent years, Mr. Guard has been editor of The Breeder's Gazette. For several years, he has been treasurer of the Community Church Workers. Mr. Guard has bought a large printing plant in Spencer, Indiana, formerly used by an agricultural paper. He will print a number of journals on contract on this press. He will make his home in Spencer henceforth, but will spend part of the week in the offices of The Breeder's Gazette, in Chicago. For thirteen years Mr. Guard has been a member of Park Ridge, Ill., community church.

Use the Public School Building

Bainbridge, O., community church uses the equipment of the public school for games. Volley ball is the favorite game. Basket ball is also played by the younger group. The church takes pride in keeping up a vigorous mid-week program. G. W. Raines is pastor.

Church Gives Reception to Pastor and Bride

Community church, of Atascadero, Cal., gave a reception to their pastor, Leon D. Bliss, and his bride, on the eve of the New Year. A turkey dinner was served in the parish house. People who did not come to the dinner came later to the reception following the dinner.

Interdenominational Church in Paris

The American Church of Paris was founded in 1857 by Dr. E. M. Kirk on special permission of Napoleon III to meet the needs of American Protestants in a Catholic city, of whom there are always

about twenty thousand. It is interdenominational and the oldest American organization in Paris. Besides the usual activities it has conducted branch missions, humanitarian and welfare work and has served visiting Americans by personal guidance, fellowship and emergency aid. Among many prominent Americans who have been connected with it perhaps most illustrious stands the name of Woodrow Wilson who during the Peace Conference occupied a pew now marked with a silver plate.

The American Foreign and Christian Union, incorporated in 1861 and composed of a number of prominent New York churchmen of various evangelical denominations, is trustee, holding general oversight of its policy and administration. Support comes about half from free will offerings and half from endowment held by the Union.

One of the most interesting enterprises of the church is the "Students' Atelier Reunions," informal Sunday evening gatherings of American young people in Paris. Often homesick and lonesome, beset with the allurements of the gay city and hungry for familiar fellowship, they have attended these gatherings in large numbers.

Good music and wholesome entertainment, a brief message, usually by Mr. Williams, with good fellowship explain the remark to the writer of one who attended them, "They keep a lot of young folks from going to places where they better not go." Owing to lack of equipment in the old building on Rue de Berri they have been held in a hired hall in the Boulevard Montparnasse.

A new and beautiful edifice is now nearing completion at the corner of Quai d'Orsay and Rue Jean-Nicot, overlooking the Seine on the left bank not far from the Hotel des Invalides. It consists of a church and parish house with a frontage of 137 feet. The material is French gray stone; the style Gothic. A tower 135 feet high rises between the church proper and the parish house in front of a cloistered court. The auditorium, planned to seat about 750 people, can be expanded by a lowered partition opening into the assembly room so as to accommodate over 1100 people. The entire investment is expected to represent a valuation of well over half a million dollars, most of which is already assured. Ground was

The Mind of St. Paul

Fresh from the press of Macmillan Co., in October, 1929, is a unique book on the religious experience of the great apostle. The book will be mailed to any address for \$2 postpaid. We have no trade right to sell the book for less, but we will send The Community Churchman to any address for one year and the book for \$2.25. This applies to renewals as well as new subscriptions. Address

COMMUNITY CHURCHMAN

Park Ridge, Ill.

A WAY TO SAVE FIFTY CENTS

Book and Paper Together

Of course every leader in a community or federated church has expected to have "Community Churches," by David R. Piper, sometime. And they also must have The Community Churchman. The book is bound in beautiful red cloth and sells for \$1.50. The paper costs you one dollar a year. But if you buy a book, either a renewal or a new subscription will cost you fifty cents.

The Paper and the Book for \$2.00

Address

THE COMMUNITY CHURCHMAN

Park Ridge, Illinois

broken for the new structure on Feb. 24, 1926.—Church Management.

Will Build New Church at Rio Hondo

Community church, of Rio Hondo, Tex., will begin construction shortly on a new church edifice. The Ladies' Aid Society furnished a site for the church, and some lots previously acquired were sold for three thousand dollars.

The pastor of the church, G. A. Hudson is in the third year of his pastorate. The past year has been a very unfortunate one for him. He was struck by an automobile and spent several weeks in a hospital afterwards. He was bedfast four months at home.

The most efficient Ladies' Aid Society has completed payment on a six room house for the minister.

Oldest Federated Church in State

United Churches of Hot Springs, S. D., is the oldest federated church in the state with twelve years of history behind it. It now has between four and five hundred members. Hot Springs is the health resort of the Black Hills, the seat of state and national soldiers' home and has two large hospitals. The pastor expects to attend the biennial conference of community and federated churches in Park Ridge in May.

Seven Hundred Members In Four Years

On Jan. 3, 1926, Community church, of Joplin, Mo., was organized with 95 members. At the end of four years it has seven hundred members. It has a Sunday school commensurate with this membership, and is a going community concern in every sense of the word. Much of the credit for this achievement is due the energetic and broad-minded minister, Cliff Titus.

Fruit-Growers Meet at Church

Community church, of Gypsum, O., was hostess to the Fruit Growers Institute of Ottawa County on Jan. 22. The women of the church served lunch to the visitors. The meeting was held in three sessions, and lasted all day. The pastor's Easter class has already been formed looking toward Easter. The young people held a Watch Night party at the church. The church was particularly active in spreading Christmas cheer among poor fami-

lies, the Campfire Girls taking an active part in this good work. These rather miscellaneous notes indicate something of the nature of the church program.

Plans Going Forward for New Building

The new community church at Atascadero, Cal., was given an impetus equivalent to that of a few pounds of dynamite when William Kullgren, financial chairman of the new church trustees, announced at the Woman's Council meeting Tuesday afternoon, that the problem of a suitable site had been most satisfactorily solved. The land syndicate of the town had consented to deed them the three acre tract on the knoll above Gray's Chapel, he stated, in fulfillment of its promise to give the community church a site and a \$1,000 contribution.

This very attractive location, overlooking the highway but not directly on it, is far and away the most desirable one that has been considered, and the trustees are greatly pleased, Mr. Kullgren stated. The knoll is the one upon which ground was broken a few years ago for the new hotel before a change in plans directed activities to the present Inn building, and it has always been considered a most favorable location for a public building. The large lot will allow ample room for parking, also, and for the construction of additional buildings for Sunday school and other purposes as they are needed, later.

In concluding his address, which set forth the need of the new church, and the necessity of cooperation on the part of all the various forces working for the betterment of Atascadero, if the community is to have a church building of which it can be proud, Mr. Kullgren asked the chairman to appoint the following representative Council members to assist him in planning the financial campaign: Mesdames Anna McClellan, T. F. Weaver, E. A. Davis, D. L. Balderson, W. A. Sharnack and the Misses Mary Sparman and Minnie Noyes.

Friendly Relations with the Jews


At Center Line, Mich., near Detroit is an independent community church now about two years old. They now have their own church building and recently a Jew made a contribution to improve this building. And another Jew was recently received into the membership of the church. The pastor of the church is the Rev. Mr. Upton, first name unknown.

New Community Church Started In Detroit Neighborhood

About twenty thousand people live in a neighborhood just outside the corporate limits of Detroit at Hazel Park. Otto Dalton Maple has started a Sunday school in this neighborhood and a religious broadcast on WAGM. Mr. Maple wishes to correspond with community church ministers. He may be addressed, Route 6, Box 684, Detroit, Mich.

Accepts Call to Church

W. A. Mulder, until recently pastor of Brooklyn Heights church, of Cleveland, has accepted a call to Twinsburg, O., church



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(TO FOREIGN MISSIONS)
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A LIFE INCOME**

You can make a generous gift to foreign missions and have a needed income for yourself and others from the money you give by the

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156 Fifth Avenue, New York

LITTLE STORIES OF LIFE AND DEATH

NUMBER 2

A certain man lived seven years, one month and one day after he had given \$1500 to the American Baptist Foreign Mission Society on the Annuity plan which issued an annuity agreement with guaranteed annual income. During this period his total income from this annuity agreement amounted to \$735.

On March 29, 1924, when he died the net remaining principal of his original gift amounted to \$1184.90 which was released for the work of the Society.

Thus his life-long interest in the work of world-wide evangelism was continued after his death.

You also can have such a guaranteed income for life. Write to Dr. P. H. J. Lerrigo, 152 Madison Avenue, New York City for complete information.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The third story in this series will appear in March.)

See The Passion Play

The great Passion Play of Oberammergau comes only every ten years. It will be given next summer. You can see England, Belgium, Germany, Switzerland and France on the 38 day trip that is being planned with the Student's Travel Club. Travel with cultivated people at moderate rates. All-expense tour as outlined above, \$525. For particulars address MRS. IDA K. JORDAN, 810 Courtland Avenue, Park Ridge, Ill.

extended to him about a month ago. David B. Pearson, formerly of Aurora, O., has been supplying at Twinsburg.

Change in Industrial Situation

The town of Pe Ell, Wash., has changed from a lumber camp to an agricultural village in the last few years. A community church has been organized there recently, and E. H. Gebert assisted them in organization. They have not yet secured a minister.

Big Enthusiasm over Change of Name

There is a lot of new life at the old stand of Linwood Christian church, of Kansas City, since the congregation has become the Community church of Kansas City. Burris A. Jenkins has been preaching on the community church and publishing his sermons in his paper, The Christian. A limited number of copies of these sermons may be secured by writing Community church, Linwood Blvd., Kansas City. Thirty-one people joined the church the Sunday after the change was made. This church follows in the footsteps of Fosdick's church in New York which is now known as the Riverside church.

Three Hundred Years of the Puritans

The Massachusetts Federation of Churches will celebrate this year the tercentenary of the coming of the Puritans to Massachusetts Bay. Twenty thousand of these men and women came within five years, the first migration of families into the new world with the exception of the small colony of Plymouth founded ten years before. The Massachusetts Federation has put out a booklet on the Puritan beginnings in Massachusetts.

Holds Second Annual College Night

Walsenburg, Col., community church held its second annual college night on Dec. 29. Students back home from many institutions spoke on educational themes in a program of music and short talks. This great student night is so successful each year that it will almost certainly become an institution in Walsenburg. The new community house is now almost finished. J. Robert Hargreaves will spend time with this church the last of February or the first of March.

This Town has no Church At All

Travellers have remarked that there is no church at Glacier Park, Montana. The tourists throng this place in the summer but in the winter there are only three hundred people. A local Christian man, Nelson E. Hall, thinks a community church should be started at Glacier Park. No other kind could succeed. But he does not know how to get the money to start one. He is a university man and could make the drawing for a new church house. He and his wife conduct a Sunday school of twenty-five children in a school house. This brief story may be a call to duty for some community church seeking to dispose of its missionary funds. Shall there be a church at Glacier Park, Montana?

Fall Activities of Forest Hill Church

The summer slump hit the Forest Hill community church, of Akron, O., pretty hard financially. Some of the officials became discouraged and proposed discontinuing the services of a pastor until a time when they were better suited financially. From the point of view of activities, how-

ever, the church compared very well with the activities of its more prosperous neighbors. Considering total membership and church school enrollment, the attendance was better proportionally than the larger churches.

This led the pastor to consult with nearby community church ministers: E. P. Wise, of North Canton, former pastor of the church, and Gilbert E. Counts, pastor of Federated church, of Chagrin Falls, Ohio. These men gave a distinctly optimistic outlook to the work of the church.

A program of fall activities was planned and carried out. Sept. 22, a sermon on "Stewardship" was preached in preparation for September 29, which was "Catch-Up Day" on pledges. To this appeal there was a good response. On the first Sunday of each month communion is observed, so October 6 was emphasized as membership Sunday. Five workers united with the church at this time. The following Sunday, October 13, a combined ser-

vice of church and church school was held. This worked very well and brought an attendance of 196. Rally day was observed October 20 with the slogan "Every parent in church school, and the worship services of the church". There were 222 in church school, and the other services were well attended.

The evening services were opened October 13, by the first of two travel lectures given by E. P. Wise who had spent several months shortly before in Europe and the Mediterranean countries. His first talk "A Traveler Abroad," was a background lecture covering his whole trip. His second "Trekking through the Holy Land", given the evening of October 20, gave an intimate touch to the life of Palestine.

Two weeks of special religious services were held from October 20 to November 3. In these services the pastor was assisted

NEEDED AT ONCE \$4,000

For the completion of the new dormitory addition, which must be ready January 1. Liberty College of Salvador urgently needs \$2,500.

For payment of teachers before February 1, \$1,500 is needed.

This non-sectarian Christian school, in the heart of Central America, already has the support of outstanding community churches and pastors.

Will you not send your remittance at once to:

REV. GILBERT E. COUNTS,
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American Sunday School Union

E. Clarence Miller John H. Talley
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Rev. G. P. Williams, D. D., Secretary
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WHERE? In all rural neighborhoods otherwise unreached by Christian effort, particularly where denominational work is not practicable.

WHY? Multitudes now living in the country will be reached by the Gospel in no other way. \$1200.00 will support a missionary full time, \$30.00 will establish a Union Sunday School in a neglected community. It takes money to do this work. All contributions gratefully received and acknowledged.

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Comes the poignant appeal of the two million long-neglected lepers of the world—and of the life, words and deeds of the Compassionate Christ who commanded His disciples: "Cleanse the lepers" (Matt. 10:8).

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Healing and teaching work for thirty denominations, in more than 100 centers in twenty lands throughout the world. It is the Church's recognized agency in carrying medical and other missionary work to earth's distressed lepers.

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Programs, pageants, plays, songs, incidents, stories, and other live material for sermons, addresses and missionary meetings will be sent on request, and without obligation of any kind. Just state your special requirements.

Any one wishing information on this Interdenominational work may obtain it free from

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10,000 AMERICANS LIVE THERE

One Organization. Four Congregations. Balboa. Christobal. Gatun. Pedro Miguel. 17 Denominations represented in this church. All operating expenses raised locally.

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Send your gifts to MR. FRANK H. MANN, Treas., care of Federal Council of Churches, 105 E. 22nd St., New York City. ROY B. GUILD, Secretary.

Write for Information

by the following ministers of nearby community churches: G. M. Baumgardner, of Stowe community church; M. A. Cossaboon, of North Canton community church; G. E. Counts, of Federated church, of Chagrin Falls; and E. P. Wise, of North Canton, former pastor of the Forest Hill community church. Each evening also there was featured some special musical number. The whole community was divided among the deaconesses of the church, for systematic visitation. Three sets of cards were printed for the three weeks so that when calls were made a reminder could be left with prospective members and service attendants.

The attendance at the services was not large due to very bad weather but they served to put new life and spirit into the church. The result was a church school which averaged 175 for the four months. Nine new members were added to the church roll. New activities were started by the women of the church. All bills for the autumn were paid, and some on the summer's accumulated debt. The finest thing was the feeling of cooperation, and good fellowship which was created in this group of community churches. The future of the church today looks brighter than at any time before. Joseph H. Dudley is the pastor, 799 Clyde St., Akron, Ohio.

IOWA NOTES

Pres. J. W. Dickman of Upper Iowa University, Fayette, Iowa, and John D. Clinton, pastor of the M. E. Church of Fayette, have joined in a formal invitation to the Union, Community and Federated Churches of Iowa and Wisconsin to hold their next annual meeting conference at Upper Iowa University, Fayette, next fall. While the writer cannot speak for Wisconsin, we are quite sure that the invitation will be received favorably by the Executive committee of the Iowa Conference and that the same will be accepted. There are a number of community churches of various types in northeastern Iowa and the executive committee feels, that, as no state meeting has ever been held in that section of the state, the invitation to hold the next conference at Fayette offers an excellent opportunity for closer acquaintance. More explicit announcements will no doubt be available by next month.

A recent issue of the Des Moines Register carried a picture and writeup of L. D. Davighurst, who is now beginning his fifth year as pastor of the Washta Federated church. Mr. Davighurst has recently been installed as Worshipful Master of the local Masonic Lodge. He is also chaplain of the Odd Fellows lodge, a member of the Eastern Stars and Rebekahs and Scoutmaster of the Washta Boy Scouts. As Mr. Davighurst is only 28, it seems that he has a promising future and is popular in his home community.

At the recent annual meeting of the Congregational church at Montour, Iowa, they voted to merge with the Methodist church under the leadership of one pastor. Committees from the two churches are now at work on the details of the proposed merger, which as yet are not ready for announcement.

Samuel L. Unger, pastor of the Congregational church at Strawberry Point, Iowa, is cooperating with the pastor of the

M. E. Church in maintaining union services on Sunday evenings. Mr. Unger was formerly pastor of the Associated Churches, of New Hartford, and is still interested in the union or community work.

The Federated Church of Union, Iowa, was host to the Third Annual Young People's Conference of Hardin County on January 30. Prominent parts on the program were taken by O. G. Herbrecht and Walter Hutton, state Sunday school workers from Des Moines and by A. R. Rice, of the Congregational church, of Eldora, who gave an address on the subject, "The Lure of True Nobility." Morning and afternoon sessions, an evening recreation period and six o'clock banquet were the principal features of the conference. Supt. Arthur Renaud, and Misses Hall and Bennett, of the Union School faculty, were in general charge of the banquet program, pep meeting, music and recreation period. The editor of the Union newspaper assisted with the advance publicity and the conference was given wide publicity by the eight newspapers of Hardin County and by the Times-Republican, a daily published in Marshalltown, county seat of the adjoining county. The wide publicity was reflected in additional interest and good attendance. F. F. Stover, pastor of the church at Union, is just beginning his fifth year in that capacity, and is also president of the Hardin County Council of Religious Education.

J. P. Johnson, Union, Ia.

OHIO NEWS

The great event of the season in the state of Ohio is the pastors' conference that will be held in the city of Columbus, Jan. 20-24. It is also combined with the conference of laymen and laywomen, and young people. The first of January they have reported a registration of over 2000, and that is 100% over that of last year.

The second event of the season is the erection of the Garfield Memorial church in the village of Orange. It was formerly a Methodist Protestant church, but they have changed it to a community church.

The state of Ohio reports 104 community, federated and union churches. Of

the number that have been organized only two have returned to the denominational way. This was caused in each case by the lack of understanding before they entered the agreement. 105 communities have asked in the last year how they can combine their churches.

The Federated church, of Chagrin Falls, the largest of its kind in the state continues its service to the community in every way possible. The first Sunday of December was given over to the Federated missionary society, and the speaker was Professor Hites, of Hiram College, Hiram, Ohio. He spent many years in South America. The Christmas program was the best that has been produced for some time. The morning was given over to the carols of many lands. The evening was a special music program by the junior choir, and a message by E. P. Wise. A fuller account of his talk will appear in another part of the paper.

One evening the local lodge of I. O. O. F. rented the entire religious education annex and gave the visiting brothers a real welcome and a worth while program. Another week the Rebekah lodge rented the recreation hall and the degree of chivalry was conferred upon several people. It was a very impressive sight. The last four months of the year 1929 the building was used 288 times. The total church school enrollment in the lower grades is 268 and 65% of the children come from homes that have no connection with the church.



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The
**COMMUNITY
CHURCHMAN**

A JOURNAL OF CHRISTIAN UNITY

IN THIS ISSUE:

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The COMMUNITY CHURCHMAN

VOL. IX.

MARCH, 1930

NO. 12

EDITORIALS

LAUGHING IN CHURCH

Laughter in church is shocking to many of the older saints. It is commonly assumed that religion has only to do with the sad and solemn in human existence. The ancient Hebrews had every right to be solemn, for much of their experience was tragic. Yet in spite of all this there is a wealth of humor and an occasional jest in the Bible. When Jonah grieves for a gourd, after having demanded the death of every one in a great city, the reader is expected to laugh.

When one reads Homer or the dialogues of Socrates, one finds lighter spirit. The Greeks could depict the stark tragedy of Prometheus, but their more ordinary mood was that of the dialogues. Unfortunately the mirth of their comedies is so interspersed with obscenity that they are usually read only in the original.

One finds the church of the middle ages friendly to recreation and tolerant of mirth. The villagers of this time went to the church in the morning and then practiced archery as a sport after church was over. But it was against what they regarded as undue levity that the Puritan divines issued ponderous works directed against "worldliness."

One finds still in the teachings of John Wesley, and in the whole Puritan movement a certain suspicion of cheerfulness. One can not get ready to die by making jests. And many of the divines of the eighteenth century thought the chief purpose of man in this life was to get ready to die.

The suspicion attached to laughing in church is well founded. Fuller was right when he said, "Jest not with the two-edged sword of God's word." "There is a time for laughing and there is time for weeping," declares the preacher in Ecclesiastes. He who connects jesting with the reverent moods of the human heart is an assassin of souls.

But that is not to say that a good joke has no religious uses. People remember a good story better than a solemn preachment. And the moral that can often be connected with a good story gets itself remembered because of its associations. Sam Jones told a group of married men one day, "Go home and tell your wife she is the prettiest woman in all the world. Most of you will have to lie, but God will forgive you." He was laughed at, but he was remembered.

There is a jesting in the company of religious people that is like "the crackling of thorns," referred to by the wise man. It is empty, and without point. A vain effort to be funny has made a clown of many a Christian man, and has kept him from exercising a proper influence. But a dour and solemn countenance has kept still more men from making the contacts they should.

There is a divine tonic in the spirit of laughter. "A merry heart doeth good like medicine." The person who never laughs may be on the road to insanity. Sometimes laughter breaks an evil spell that falls upon us. We are able to see things in their right proportions again. For the occasion of laughter is the discernment of the incongruous. We laugh to see a fat man on a little donkey, or a tall girl with a short man. And likewise we laugh when we discern how ridiculous are many of

our fears and our cares. That laughter has a healing ministry.

If the preacher must beware the use of humor in connection with the reverent moods of his church, he has missed a powerful weapon if he does not make people laugh at sin. The "wet" prating about his sacred liberties (to find a glass of beer) is a ridiculous object. He has things out of all relation. One of these days all America will be laughing at this absurd drive of the liquor interests that is now on. If the profane man realized how absurd he is when swearing at some inanimate object, as he often does, he would be ashamed. Most of the sinful things of life are ridiculous and incongruous when seen with the clear light of reason, not to mention viewing them from the stand-point of conscience and piety.

THE COMMOTION IN KANSAS CITY

Recently the congregation of Linwood Christian church, of Kansas City, the largest church in the city, voted to call itself the Community Church. It was explained by the minister that there was no intention of separating the congregation from certain kinds of cooperation with the Disciples of Christ. The old name of the church was to be kept in parenthesis.

This action gave certain enemies of this church their chance. The Disciples city organization was reorganized on a new basis and the Linwood church was left out, although it had a representative present.

Those who know the inside of Disciples' history in Kansas City know something of the heart-burnings of preachers there who could never fill their churches as Dr. Jenkins did. They know of the dominance of the situation by a millionaire lumberman whose gifts carried with them a czaristic control of everything that he touched. The situation might be passed off as just an exhibition of the evil in human nature with its jealousies and love of power.

But there are deeper issues involved in the matter. The community church has come on rapidly since the war. The denominations are but poorly adapted to the new situation which the community church creates. There are but few official pronouncements of attitude. The Methodist Episcopal church may now legally appoint its ministers to service in community churches. The Presbyterian (U. S. A.) church is on record as favoring only the denominational type community church.

The Illinois state conference of Congregationalists has a resolution in its minutes criticizing the Community Church Workers. But the Federal Council of Churches and the Home Missions Council now hold the Community Church Workers to be an affiliated organization.

A minister in Kansas City declares that a church cannot be both community and Christian. That is a sensational statement as it appears to the public. He meant that a church could not be a Disciples church and a community church. But that also has repercussions. The church at Corinth was a community church, and therefore it was fundamentally different from a Disciples church. The Brush Run church was the first Disciples church and its members were mostly unimmersed

people. It was in reality a community church, for most of the motives of the community church movement were in it. But now the venerated Brush Run church is out of the pale along with the community church of Kansas City.

The Linwood Avenue church that recently turned community received sixty new members the first four Sundays of its new policy. The thunderings of narrow-minded ecclesiastics and the opposition from capitalistic sources did not at all hurt the church but on the other hand helped it.

Nevertheless, one cannot help regretting the irritation and misunderstanding of this situation. One may find its parallels in many villages where the community church is not the only church. Just now an eastern Methodist bishop is breathing threatnings and slaughter because of a local church federation. One may wish heartily that the unification of a village did not have such unpleasant consequences outside.

Up to now, there is no adequate philosophy of the community church movement, either from its friends nor from its critics. The community church has obviously made good in a thousand villages of the land. But the denominationalist says, "It has disorganized the church in the face of its world task." Has it? That is not so sure. But if so, is this a necessary result?

TEACH THE CHILDREN

The historic churches took the trouble to teach their children their religion. There is no church depending upon its teaching method which is not also known for the strength of the loyalty of its membership. But there came a period when a popular evangelism wished to be approved upon statistical showings. It was a matter of getting the largest number down the aisle to kneel at an altar or assent to some theological question but illy understood. Children inducted into the church in this way did not remain.

It means work for a minister to instruct the children of his parish before taking them into the church, but it is the most rewarding kind of work he will ever do. The time of year has come when classes will be found in thousands of churches. It does not matter what these classes are called. They may be a catechism class or just "the pastor's Easter class" provided they place pastor and children into vital relationship.

The greatest lack of this present time is suitable material for such classes. A wide-spread interest has been manifested in material published by George L. Chindahl privately and experimentally. Mr. Chindahl secured reports from teachers using his material, and has re-written it for publication. It is about the only thing one may find using the newer pedagogy.

The situation challenges ministers to ask themselves certain questions about the child entering the church membership. What does he need to know? By what devices may the experience of the church be made vivid and meaningful? What ethical code should accompany the experience? How should the church and the child serve each other in the days that are to come?

ISOLATION OR FELLOWSHIP

One might say without fear of contradiction that eight or nine years ago there was not a pastor of a community church in America that knew two dozen of his brethren. When a newspaper brought to hundreds of men in interdenominational churches the news that the movement was nation-wide, the impulse to fellowship became irresistible. The first national meeting of community church people and their friends was held in St. Paul's church, of Chicago, in May, 1923. Since then

biennial national meetings, district meetings, and state meetings have sprung up.

The social instinct is strong enough that every kind of human interest is organized. If hardware men feel the need of association, how much the more should religious men at work on a new kind of task come together to compare results and to warm one another's heart.

The approaching biennial conference will be held at Park Ridge, Illinois, in the Chicago area. The Park Ridge church was a federated church in 1914 but in 1917 became a community church. It believed itself to be one of a dozen of the very earliest of its type, though later information tended to correct this opinion somewhat. But it is a church with a strong spirit and a convinced membership. The church will offer the most generous hospitality that it knows how.

The coming conference will have periods of open discussion so that every man with "something on his chest" may get it off. Great men will lift the throng to a mountain-top vision. The contacts in this approaching conference should be such as to give a new impetus to the movement in America toward unity in the religion of the local community.

DIFFERING ATTITUDES TO DENOMINATIONS

Two articles in this issue of The Community Churchman put into sharp contrast the varying attitudes with regard to the denominational order. That by J. R. Hargreaves sets forth the denominations as exponents of spiritual points of view permanently valid and sees the united church accepting these, perhaps with interpretation. He laments ignorance on the part of youth of these denominational contributions.

A younger man takes a totally different angle with regard to the various denominations. Gilbert Counts is quite out of patience with denominational officials. He does not seem to be much concerned with regard to supposedly eternal contributions to spiritual truth made the past three hundred years by protestant sects. His temper is that of revolution rather than of evolution.

One may find in the ranks of the community church movement these two attitudes continually. One type of mind idealizes the past denominational order. It is irritated to be reminded that our sects have arisen only now and then to proclaim a new truth. They have come as the voice of sectionalism, or of foreign loyalties or as the result of the quarrels of ecclesiastics. Once a protestant was tempted to believe that about all the church history of two thousand years that counted for much was that since Martin Luther. But just now he is tempted to think the history since Luther has been more tragic in its mistakes than that of any other period.

Protestantism came by revolution; and slavery went by the same road. A good American is not afraid of revolution. But some good things have come by evolution. It is hard for an American to be patient enough for that process. Sometimes we hasten evolution by working for revolution.

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METHODS IN OVER-CHURCHED COMMUNITIES

By J. Robert Hargreaves

(The author of this article has gathered together manuscripts from a number of eminent churchmen in America for a book which will be entitled "From Divisive to Unitive Protestantism." The first chapter, which he writes himself, is the article which follows. Dr. Alfred W. Palmer writes on "Congregational Principles and Community Religion." Articles on similar topics from other denominations have been contributed by Robert A. Ashworth, W. E. Garrison, Charles Robbins and John T. McNeill. Permission has been given for the reproduction of the first chapters.—Editors.)

The Community Religious Movement, as it is known today, arose simultaneously in different places. It is an expression of a desire to better adapt religious organization to community needs. One of the marked accomplishments of the church is manifest in the bringing to the level of a fine art, the simple matter of living together as members of the same district. We have come to appreciate the basis of Jesus' great aspiration that "they all may be one." The petition was inspired by the understanding that the unit in society is not the individual but the group. For some time the rural and suburban communities have been experiencing a growing consciousness of the handicap arising from the divided condition in their religious organizations—divisions which are the result of some of those holy protests of our fathers which resulted in the segregation of Protestant people into different denominations. They are finding that the forces which should be bringing the Day of the Lord are, by a mistaken zeal for the protection of certain points of emphasis, violating the very fundamental principles which Jesus set forth, and on which community well-being is dependent. To overcome this difficulty without harming the great principles and interests inherent in the different groups is the task of the Community Religious Movement, and an effort in which the writers of this book seek to render constructive aid.

One of the very splendid though simple discoveries in the sphere of organized religion is that distinctive principles do not necessarily conflict. They arise out of life experiences, and, in many cases are complementary. In church union efforts it is a mistake to think that we must avoid the mention of denominational positions. We should know them and magnify the opportunity of emphasising their value in coordination. To minimize our distinctive emphasis in the interest of external union would be to nullify the possible grand results of the unity movement.

In many of the larger churches, on account of their superior opportunities and wider outlook, those great findings, which for a time were nourished within the sectarian groups, have become the general possession and have been woven into a composite vision, while, on the other hand, country churches on account of the limitations incident to the struggle for existence are losing sight of the principles for which the fathers stood and are continuing a name only. I have found many young people who did not know the first thing about the origin of the churches in which they were supposed to be receiving their religious instruction. Our rising generation cannot afford to lose those great elements of faith which are the products of the life experiences of the past. It will be one of the requirements of our present effort for the benefit of village church organization to regain in unison that which has been lost or neglected in the divided state. An appreciation of these principles is going to be hastened as we are afforded the oppor-

tunity to look at them in the aggregate rather than separately, to compare rather than to contrast them • • • like the different colors in a picture in which one tint glorifies another, so the great doctrines and beloved concepts which mark the progress of Christianity through the ages will be seen to stand out more grandly and plainly in combination than in separation.

In issuing this book it is the hope that village congregations, and others contemplating union, after studying each chapter and thus gaining familiarity with the heritage which the respective churches have cherished may, with renewed appreciation of their respective points of emphasis, bring them as newly polished stones to a common altar. We also hope that, after this study, each group may be prepared to receive the contribution which the others bring, that with the cement of mutual confidence and appreciation of the cherished ideas and customs may be wrought into one harmonious structure. As we sympathetically examine each other's history, purposes, and principles, we may expect to find in each the variant expression of the things we individually cherish. By this viewing of great truths and resulting purposes from different angles we will further illumine our own pathway. We will find that, in large degree, the different elements we discover can be made to fit together as though originally shaped by the hands of a master awaiting only the spirit of the people to build them into one body of faith and worship.

The building of Solomon's Temple was consummated without the sound of any tool, though there may have been considerable noise back in the quarries from which the stones came. There has been a good deal of noise over the question of church union, and perhaps it was necessary, but the really united church must be attained in the peaceful atmosphere of human confidence. The processes will be so simple that a child can follow them, so simple that the spirit of a child will be necessary thereto. We shall gain Christian unity as we learn to trust each other and come to think as sympathetically of others' traditions and values as we would have others think of ours. To do this sincerely and intelligently we should learn a little of each other's history and feelings. A united church for worship and service does not necessitate a singleness of idea nor yet a uniformity of ceremonial expression. In that famous effort led by Dr. Oberlin in France he carried a wafer for the Catholics, unleavened bread or the Lutherans, and leavened bread for the Calvinists and was able to be the one minister in the wide region of the Vosges; and what a ministry it was! By living and working together roads were built, schools were established, social life was purified, and God was worshipped even though the mediums of personal expression differed a little. Why bid the Spirit of Christ to await the coming of a single creed and a uniform ceremonial? The United Church Sanctuary will have in its appointments the baptism for those who wish to express, through immersion, the thought of renunciation, the font for those who desire, by the ceremony of sprinkled water, to typify cleansing, and the altar for those who will be thereby aided in their thought of the actual Divine presence. The church, in its ceremonial, will be concerned only with making provision for every one to hear and to express himself in the soul language wherein he or she was born. For many worshippers, the value of any custom or ordinance is not in the inherent content of the particular act but in the subjective impression through the soul language which some certain custom offers. For others, the customs

which they revere have the sanction of Divine authority, and their fellow-worshippers will respect that position. The United Church will have regard primarily for the need of the heart sincerely and feelingly to express its devotion rather than for a conformity to any particular method of such expression; and the real community minister will be devoted to the task of furnishing his people with the opportunity to carry out their acts of worship in a way which is meaningful to them. It is possible that as the days go by, and the church continues to practice mutual regard, that it will develop a sufficient degree of uniformity to insure the continuity and congeniality of its fellowship, and the efficiency of the service. In a church so constituted no significant truth will be permanently lost for lack of embodiment in a separate ecclesiastical organization. The different individuals and groups in the united congregation will give to the historic principles and controlling purposes of the different denominations that degree of emphasis which they merit.

The community church movement, in its different forms of expression has been of recent origin and has proceeded, very largely, through the voluntary assistance which one locality has lent to another, plus the interest of volunteer leaders. Books have been written indicating the need, and also the various forms which adjustments have taken. It is only recently that it has come to be regarded as a movement within the denominations seeking to adjust church organization to the needs of the hour and to the attainments of the Christian efforts of the past. One great objective of the church has been to reach a community spirit of good-will and mutual helpfulness. Through this effort it has finally developed an active devotion to the art of living together. People in small places are ceasing to speak disparagingly of their environments and are forming organizations to take advantage of each other's society and talents. In so doing they are finding that the elements of a perfectly ordered society can be found in the few hundred living in an average rural or suburban locality. It has been the teaching of social laws through religion which has brought about this age of cooperation and now, through the Community Religious Movement, the church is seeking to rise to the level of its own principles.

Although the movement has been growing in favor as it has come to be better understood, up to date there has been little regularity in the methods of approach. Villagers have been told that they could adjust their over-churched or unfortunately churched condition in one of four or five ways. We have been more concerned with getting away from the disadvantages of the sectarian system than with constructive and comprehensive effort towards the attainment of the new vision. We have now started to seek cooperation of unity-inclined forces and are coming more and more to recognize the need of a uniformity of method. In the past the different councils and conventions have been concerned with the abstract question of unity from the negative standpoint of a protest against divisions. Now we are beginning to view general village church adjustment as the great need of the hour, and are setting forth to learn the nation-wide condition with a view to its correction and that according to a uniform approach supported, rather than tolerated, by the different denominations. In our constructive efforts we are saying less in mere criticism of division and giving more attention to the preservation, in the new order, of those values which have accumulated during the life of the order from which we are emerging. Such is one of the purposes of this book.

Within a year the Home Missions Council, the Federal Council, and the Community Church Workers have

arranged for united effort in rural survey and adjustment. From the three Councils a Joint Committee has been formed whose duties are as follows:

A. To study, in cooperation with the Five Year Program Committee of the Home Missions Council, the spiritual interest of individuals and communities with special reference to the question, How can the churches, present and future, so work together as to produce the best spiritual results without competition and overlapping of effort?

B. To follow up such recommendations by whatever means may seem wise to realize the ideal of greater unity and effectiveness among the churches. It is further provided that the executive secretary of the Community Church Workers shall cooperate with the other councils with particular responsibility for the adjustments to be made in local communities.

In our present efforts we are looking for mergers in over-churched communities, we are seeking recognition of some uniform method of approach which, while fostering the development of a single church consciousness, will, at the same time, permit the retaining of such relations and items of value as are necessary to present interests. We are even seeking the restoration of a body of truths, gleaned out of the life experiences of the past, which will be a guide to those seeking the best way of life. We are endeavoring to formulate a technique of worship through which people, accustomed to different ceremonials and service orders may continue to receive the desired satisfaction of soul.

Concerning the formation of a united church in villages and suburbs one question is constantly asked, or raised as a criticism of the effort—will not the organization thus formed develop into another denomination? In answer to that question and criticism the attention of the reader is called to an outstanding feature of the following chapters. It will be noticed that, in the rise of the different denominations described, there is an element of protest. Either the group has protested against some abuse on the part of the government or against something irregular or insufficient or ecclesiastical practice. Speaking generally, denominations have arisen out of protests and, in the early stages, have developed in the spirit of protest. Our present effort is something very different. The Community Religious Movement is not a protest against denominations, but an evolution within the present needs. Instead of being a protest against something it is proceeding as an expression of faith and human appreciation. In it we are supplying the art of living together. Our principles governing coordination are based on the desire to contribute those elements which we have considered of great value and at the same time receive from others something which will enlarge our own vision. May it not be that, animated by such principles, the community church movement will lead the way to the escape of Protestantism from a divided to a unified state?

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CROSS CURRENTS AT COLUMBUS

By Gilbert Counts

The month of January found some 3500 people, including one-third of the ministers of the state of Ohio, gathered for a week of conference and speech making under the direction of the Ohio Council of Churches, in the capital city of Columbus. It was a notable occasion, celebrating the 1900th anniversary of the Pentecost of the early church. The one central theme which wove its way through all of the meetings was the union of the protestant churches in America. The great church leaders of America, two of the leaders of the United Church in Canada, and one from the British Isles, were united in thought and speech that the present church in its divided state could never make the impression on the world that it should until there was a closer church union.

If one should drop in from the outside and hear the reports of the large number of union churches in this state and the number seeking union, and listen to the clear ringing speeches of the forward-looking men who were on the program he would wake up with a start and think that the united church was just around the corner. But the "mills of the gods grind slowly," and so do the closely organized groups of the protestant churches. In the conference session, the denominational secretaries agree that church union is a wonderful thing to talk about, as long as you leave it in the spiritual field, but the moment it is brought over into the practical field of operation, then you will see them scurry for their holes and hide behind the defenses "of invested interest," "our plea," "our liberty," "our world program." They might be described as the "hounds of denominationalism."

The biggest "flop" of the entire session that I attended was the ministerial banquet of the Disciples of Christ and the Baptists. The report came from the chairman of the meeting who is the leader of the Christian union committee of the Disciples of Christ that his commission has had two meetings with the leaders of the Baptist commission and they had talked it over and had decided that as far as they could see there was nothing in government, polity, or doctrine that would keep them apart, and they would make this said report to the general conventions which would be held this summer. They will continue to talk this matter over for some time to come and maybe in the due course of time there might be some action taken that would lead to the closer fellowship of the two bodies. But this was only the beginning of the "pussyfooting;" ministers and denominational leaders were called on to speak and they spent most of the time telling where they got their wives, the different denominational schools they have attended, (this was to give the impression that they were broad minded), and they advised us as ministers to go home and preach next Sunday on the man Uzzah. I will confess that I was not acquainted with this apostle of peace as well as I am with the modern man, Peter Ainslie, so after due search in the Bible concordance I found his name and beheld the fact that he was the man who put forth his hand to steady the ark when it was being moved, and the wrath of the gods was kindled against him and he died. Why a denominational secretary should call this to our attention I have not been able to figure out unless they are afraid to put out their hands to steady the tottering denominational church. My impression of the meeting was that they wanted to give the idea that it was a sweet thing to have some union with the other fellow and his church, but do be careful, boys, and don't upset the ap-

ple cart, for you must remember your job. Then like a flash of lightening out of the clear sky, the chairman made the mistake of calling on the wrong man, who was Alva W. Taylor, the Secretary of the Social Service and Temperance board of the Disciples of Christ. He made rapid shots at the slowness of action, the denominational trend of mind, the hiding behind the history of the membership of the wife before she became the wife of the beloved preacher, the farce of thinking that the Baptist and the Disciples should unite just because they agreed on the form of baptism and forgetting that we must unite on Christ; and then offered a practical basis upon which he would unite with any other Christian as a Christian. He sounded like a prophet of old. It kindled a spiritual fire in the younger generation of ministers, and set off unexpected fireworks that the peaceful meeting of the past had not betokened.

One of the greatest events of the entire conference was the pageant of progress. It was a picture of the early church, the days of the persecution in Rome, the crusades, the division of the church, and the possibility of the union in the present day, and some of the forces of evil that the united church must fight. It required the services of some 1200 people and much talent was displayed in the rendering of the same.

The process of the union of the churches of America is going to be a long one. It will have much hard going. The opposition of the denominationally minded men will become fiercer as the time goes on. The cry of "vested interests," and "our plea," will become louder and louder. It will mean the waiting for the hand of the great reaper to remove many by death. The program of agitation and information will have to be enlarged, the planting of successful union churches will have to be carried on, and the process of union to a great extent will have to come from the laymen as they foster the union of the churches in the local communities. It was gratifying to note that in all of the laymen's conferences attended, a great deal of stress was given by the men on the idea that the immediate thing to do is to form federated churches in the country and village districts and the purely undenominational churches in the new sections of the growing cities.

Such meetings as we have had in the past eleven years in the state of Ohio should be repeated in every state in the union. The Community Church Workers were never in the lime-light as they are at the present time. They have a contribution to make to the Christian world, and if they fail it will retard the progress of church union for many years. Our hats are off to the great leader of the Ohio Council of Churches, B. F. Lamb, who has worked beyond his strength to make this meeting a success. He has left no stone unturned to bring about the closer cooperation and the union of the protestant forces in the state of Ohio.

"Religion lies in the doing of chores for the church," writes a satirical gentleman in a current magazine. There is something in what he says. It has been said before. The prophet rebuked the children of Israel for talking about "the burden of the Lord." The spirit of the elder son in the parable of the Prodigal Son puts all labor in the unhappy light of "doing chores." I know women who make dish-washing in a church kitchen a sacrament, and men who welcome strangers at the door of God's house with a Christlike grace. Any work may be done in a spirit of joy if it moves the kingdom of God closer by one inch.—Samuel Harkness.

The Ancient Fellowship As A Basis Of Christian Union

By Prof. W. J. Lhamon.

One may fairly say that there is no doubt now among scholars on this point, namely that Christ did not organize the church. He gathered round him a fellowship first and chiefly of the twelve; but beyond them a larger circle of the more or less attached. The bond of this fellowship was friendship, if it is not tautological to say it that way. Among his last words to the twelve on the evening of the last supper were these: "I call you friends."

The twelve did not immediately organize a church. The great day of Pentecost as presented in Acts 2 ended not in a church but in a fellowship. The King James translation of the last sentence in that chapter is not justified by the Greek. It reads as follows: "And the Lord added to the church daily such as should be saved." There is no manuscript authority for the term, the church. At best the Greek is obscure. Goodspeed's translation is this: "And every day the Lord added people who were saved to their number." Moffett's is as follows: "Mean-time the Lord added the saved daily to their number." So the three thousand were not added to a church but more simply to the company of the believers, or as they are called, "the saved". As yet there was no ecclesia. That came later.

It came later, and it was a growth historically conditioned. Those first Jerusalem believers went (we are told) "day after day with one accord to the temple." They were Jews. They leaned more to the temple, and to its Sabbaths and its sacrifices, than to anything that we could think of as a church. They did not think of an organization independent of Judaism till they were forced to think of it because of their community of goods, their growth in numbers, and the complaints of the "Grecians" that their widows "were neglected in the daily ministration." For this seven men were appointed in a most democratic way, but they were not called "deacons;" and they were not deacons as the word came later to be used.

It was nearly twenty years after the day of Pentecost before the word church (ecclesia) came into use in the book of Acts, and then first, (strangely as it seems) with reference to the groups of Gentile believers that St. Paul gathered in Antioch and on his first missionary journey. We reach the middle of the book of Acts before we find the Jerusalem believers spoken of as an ecclesia. And so far as the mention of officers in it goes there are none except "apostles and elders (presbyters).

Our conception of a church as a close corporation hedged about with creeds and sacraments does not belong to Jesus, or to the first twenty or thirty years of the early days of Christianity. What bound the first believers together was a common faith in Jesus as Savior; a heart-felt interest in the teaching of the apostles and eye-witnesses, and in their faith and hope; in short it was a personal fellowship with the witnesses in their personal loyalty to Christ as Savior. What bound them together was not what we call a church. Nor was it a book, for they had no New Testament, and the Old Testament was liable to misguide them. So far from having a New Testament they were busy for a century and a half making the New Testament. And in the making of it they gave evidence of their struggles, and growth, and changes, and varied adaptations to times and local demands. The New Testament carefully studied does not present us with a single type of organization, divinely ordained and legalized, static as an Egyptian tomb or mummy, and forever imposed like "the pattern shown in the mount." But rather

it presents us with changing, growing, flexible and adaptable types of organization. The congregational type is there no doubt. But there are indications also of the presbyterial type, and the episcopal type. The types were projected into the second century and developed in various localities under varied circumstances.

I am led to these reflections by having in hand a most recent book by a most scholarly Englishman and member of the Anglican church. Dr. H. B. Streeter, in his book "The Primitive Church," reaches the following conclusion; "In the Primitive church no one system of Church Order prevailed. Every where there was readiness to experiment, and where circumstances seemed to demand it, to change." This, coming from an Anglican, surprises one. But Canon Streeter puts his scholarship above his denomination as every real scholar must.

The position too briefly expressed above has a vital bearing both on the question of the community church and on the very complicated question of Christian union. It would seem that the union of Christians can never come by forcing the various bodies of believers into one type of organization. There must be liberty, flexibility and adaptation. Dr. Streeter suggests that "perhaps the greatest obstacle to union is the belief—entertained more or less by most bodies of Christians—that there is some one form of church order which alone is primitive; and which, therefore, alone possesses the sanction of apostolic precedent."

The apostolic precedent is rather a precedent for such freedom of action and of the Holy Spirit as permits of growth and change and development according to times and conditions. The Apostle Paul said, "Let all things be done decently and in order." By which, I suspect, he meant any order that is decent, provided that it does the work. The apostolic precedent is simply one of working together in brotherly faith and trust, and of doing things the best way possible under the conditions.

RAMSEY MAC DONALD'S APPRECIATION OF THE MISSIONARY

In view of the visit of J. Ramsey MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

A DEVOTIONAL PAGE

Prepared by Walter D. Spangler, Pastor St. Luke's English Lutheran Church, Park Ridge, Illinois.

DAILY DEVOTIONAL BIBLE READINGS

We are now in the midst of the book of Genesis. We have formed a new association with the characters described in the early chapters of the Bible. We continue in our daily readings this month to search out the motives and to observe the actions of the people who move across the scene.

Week of March 16: March 16, Genesis 27:1-17; March 17, Genesis 27:18-29; March 18, Genesis 27:30-46; March 19, Genesis 28:1-9; March 20, Genesis 28:10-22; March 21, Genesis 29:1-12; March 22, Genesis 29:13-20.

Week of March 23: March 23, Genesis 29:21-35; March 24, Genesis 30:1-13; March 25, Genesis 30:14-43; March 26, Genesis 31:1-16; March 27, Genesis 31:17-35; March 28, Genesis 31:36-55; March 29, Genesis 32:1-12.

Week of March 30: March 30, Genesis 32:13-32; March 31, Genesis 33:1-20; April 1, Genesis 34:1-17; April 2, Genesis 34:18-31; April 3, Genesis 35:1-15; April 4, Genesis 35:16-29; April 5, Genesis 36:1-14.

Week of April 6: April 6, Genesis 36:15-43; April 7, Genesis 37:1-11; April 8, Genesis 37:12-24; April 9, Genesis 37:25-36; April 10, Genesis 38:1-11; April 11, Genesis 38:12-23; April 12, Genesis 38:24-30.

Week of April 13: April 13, Genesis 39:1-6; April 14, Genesis 39:7-23; April 15, Genesis 40:1-15; April 16, Genesis 40:16-23; April 17, Genesis 41:1-13; April 18, Genesis 41:14-36; April 19, Genesis 41:37-57.

SUNDAY SCHOOL LESSONS

March 16—"Parables of the Kingdom"—Matthew 13:24-52

Chapter thirteen of St. Matthew is a cluster of parables. Jesus had a great deal to say about the Kingdom of Heaven.

From a small beginning the Kingdom of Heaven was to grow into a mighty tree, with an ever increasing influence. Jesus was not discouraged with a seemingly insignificant start. With a little group of disciples He foresaw that in the years to come His Gospel of the Kingdom was destined to be carried to the uttermost parts of the earth.

So we have the parable of the grain of mustard seed, the parable of the leaven, the parable of the Merchant seeking goodly pearls, the parable of the drag net. Jesus never gave us a definition of the Kingdom of Heaven, but He likened it to many things, which were very clear to His hearers.

What is the Kingdom of Heaven worth to you? Are you willing to do what the man in the parable of the Hidden Treasure did, give all that you have in exchange for the highest good, the summum bonum of life? If our center of thought is in God, through His Son, Jesus Christ, we have the priceless treasure of the Kingdom, and all other things in life are in the right relation.

Think on this: Try to find a personal message for yourself in each of the parables found in this lesson.

March 23—"Jesus Teaching and Healing"—Matt. 13:53-16:12

The ministry of Jesus is filled with significant events. This is very noticeable as we read all of the verses assigned to this lesson. There is the account of the beheading of John the Baptist which brought untold sorrow to the heart of Jesus, the account of the feeding of the five thousand which is the best known of all the miracles of Jesus, Jesus walking on the water to the troubled disciples, and the healing of a large number of sick folks. Jesus believed ardently in the ministry of mercy. He inspired the great movements and institutions which His followers have been guided to establish.

Our lesson deals with the incident that finds Jesus beyond the land of the Jews in the region of Tyre and Sidon. He had gone there for rest and for privacy to teach His disciples. But "He could not be hid". A woman of that country with a daughter seriously troubled came to Him asking Him to help her. He tested her faith, and discovering her earnestness of soul, said to her, "O woman, great is thy faith: be it done unto thee, even as thou wilt. And her daughter was healed from that hour."

It has been well said, "Pray, like this heathen woman, as though your very life depended upon it." Ask, seek, knock, and you will be amply rewarded.

Think on this: What part may we expect God to take in the healing of bodily diseases? What is our part?

March 30—"Review"—Devotional Reading: John 10:7-16

We have already spent three months in the study of the life of Jesus according to St. Matthew's Gospel. Beginning with His childhood, we witnessed His baptism, His temptation, and the beginning of His ministry. We have observed the busy life that He lived and the sympathetic manner in which he took care of humanity's needs. Truly can it be said of Him that "He went about doing good".

Our observation is clear that Jesus was and is the master of all

the conditions of life. Through cloud and sunshine He could see the dawn of a brighter day. We can trust ourselves implicitly to Him and His leadership. "Where He leads me, I will follow."

The alleviation of the world's ills, the establishment of the Kingdom of God is a cooperative enterprise. For this reason, Jesus needed helpers, and He still needs them. The original twelve have increased to thousands and hundreds of thousands. But do we always willingly agree to do that which is before us to do, to which God calls us? Are you a willing worker for Jesus? True happiness is sure to come to those who make room for Jesus in their thoughts and lives.

Think on this: In the lessons of the past three months, covering the first sixteen chapters of the Gospel of Matthew, have I really seen Jesus as my Savior, my Guide in life?

April 6—"The Law of the Cross"—Matthew 16:13-17:27

Jesus was about to turn His face toward Jerusalem. The cross on which He was to be nailed was not far away, only a few months. His philosophy of life may be summed up in the phrase "sacrificial living". He knew that to accomplish anything worth while meant the giving of self.

It was a great joy to Jesus to hear Peter say of Him, "Thou art the Christ, the Son of the living God". He had the satisfaction of knowing that some of the disciples understood in a measure that which He had been endeavoring to teach them.

Closely related to Peter's great confession is the Church of Christ. "Upon this rock I will build My church." His church is built of confessing personalities, of those who see in Jesus the Son of God. Through the centuries the Christian church has been built on the foundation of the great Builder who is Christ our Lord.

Following the glory of the Church, with its unending history, is the glory of the cross of Christ. The cross occupies a lofty place in the life of Jesus. "The Son of God must die." There is no Christianity without the cross. A religion without sacrifice is a religion of Satan and not of God.

"We climb the steep ascent of heaven,

Through peril, toil, and pain."

Sinful men prefer the easy road, but the Son of God chooses Calvary. Much more is accomplished by suffering for others than to live for oneself alone.

Every Christian, like Christ, has a cross to bear. Worthwhile religion is costly. Christians today, and the Church as a whole today, need to make a new study of the meaning of the cross.

In this season of Lent, approaching Holy Week and Easter, think deeply on the meaning of the cross.

April 13—"The Child and the Kingdom"—Matthew 18:1-14; 19:13-15

We are living in a day when much emphasis is placed upon the growth and training of the child. We have good Biblical grounds for this emphasis. Coming down from the mount of Transfiguration, where the three disciples had a vision of heavenly splendor, Jesus helped an anxious father by healing his sick boy.

He with His disciples then journeyed to Capernaum, where they entered into a home for rest. The question of who was greatest in the Kingdom arose, and to this position all of the twelve were aspiring. And Jesus held up a little child in their midst and told them that, unless they changed their attitude of mind, and became as little children, they could not even enter the Kingdom of Heaven.

What did Jesus mean? He meant that His followers were to be marked with humility, teachableness, and willingness to serve.

Jesus took occasion to speak of the importance of childhood. He warned against putting stumblingblocks in the way of youth. How about those who put glaring temptations before the youth of today? Do we make certain that the motion pictures that our children see are clean and constructive? Time spent in the conservation and protection of childhood is time well spent, indeed. Food, health, education, both secular and religious, all need to have careful consideration.

Think on this: Do I see that the children under my influence receive the best that I have, in the interest of a full rounded life before God and in the sight of man?

YOUNG PEOPLE'S TOPICS

March 16—"Peter a Great Evangelist"—Matthew 4:18-20; 16:16.

March 23—"What Keeps People Away from Christ?"—Mark 10:17-22; Luke 14:16-20.

March 30—"Successful Evangelism in Mission Fields"—Acts 16:13-15, 25-33.

April 6—"What is Involved in Deciding for Christ?"—Romans 10:8-15.

April 13—"Why Everybody Needs Christ"—John 14:1-11.

A PROHIBITION CATECHISM

Q. What does Prohibition mean?

A. It means that the people through their representatives have decided that the liquor traffic is incompatible with public welfare and therefore should be forbidden protection under law. The business for beverage purposes is therefore prohibited just as dealing in opium or heroin and other drugs is prohibited except for medical purposes.

Q. How is this 18th Amendment (called the Prohibition Amendment) worded?

A. United States Constitution. Article XVIII.

Section 1. After one year from the ratification of this article, the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof, for beverage purposes, is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of submission hereof to the States by the Congress.

Q. Is this Amendment an integral part of the Constitution?

A. Yes, as much a part as the first article, or any other part.

Q. Was it "put over" on us?

A. No. In 1851 the people of Maine put prohibition in their State Constitution. The National Prohibition Party was established in 1869. Liquor interests have been combined throughout these years to fight prohibition, as their own publications show. It has been a political issue for seventy or more years.

Q. Was it sprung "while the boys were in France?"

A. The 18th Amendment was passed by the Congress elected in 1916, five months before the United States declared war on Germany. All voters called to the colors had an opportunity to vote for or against the members of that Congress.

Q. When was it submitted to the State Legislature by Congress?

A. December 18, 1917.

Q. What was the vote in the United States Senate?

A. 65 Yes to 20 No; a more than three-to-one vote, while only two-to-one was required.

Q. What was the vote in the United States House of Representatives?

A. 282 Yes to 128 No; a more than two-to-one vote.

Q. Was it adopted as the other amendments to the United States Constitution have been adopted?

A. Yes. It was ratified by the Legislatures of the requisite thirty-six states by an unprecedentedly large vote, and in a shorter period of time than any preceding amendment had been ratified. Within thirteen months thirty-six states had ratified, and ten others ratified later.

A two-thirds vote is required in each house of Congress to submit any amendment, and a majority vote in each house of at least thirty-six State Legislatures is required for ratification.

Q. What was the course of the vote of ratification in the State Legislatures?

A. 1. Congress submitted the Amendment to the State Legislatures in December, 1917.

2. In 1918 fifteen states, including Massachusetts, ratified.

3. In 1919 thirty more states ratified.

4. In 1922 one more state ratified.

5. Forty-six states ratified the Amendment, not merely the necessary thirty-six. Connecticut and Rhode Island are the only two of the 48 states which did not ratify.

6. The liquor interests could have defeated the prohibition amendment if they had been able to prevent a favorable vote in either house of only thirteen of the State Legislatures.

7. The Amendment was proclaimed part of the Constitution January 29, 1919.

Q. Was this a "woman's measure" and put over on the men?

A. No. A Congress of men voted to submit the Amendment to the states. Forty-six State Legislatures of men voted to ratify it. Hence, it was a "man's measure," though vast numbers of women favored it. The Federal Amendment enfranchising women had not then been passed.

Q. Were there any states "dry" before the Federal Prohibition Amendment went into effect?

A. Yes. Thirty-three states had by that time adopted prohibition for themselves by state action.

Q. How can Prohibition be enforced?

A. The United States Government and the States each have equal responsibility to enact and enforce laws to make the 18th Amendment effective.

Q. What is the Volstead Act?

A. It is the enforcement code for the 18th Amendment. It limits the amount of alcohol permissible in non-intoxicating beverages to one-half of one percent of alcohol by volume. It specifies under what conditions beverages of higher alcoholic content may be manufactured, sold, or transported for medical and other particular purposes.

It provides the methods of enforcement and the penalties for violations. Congress adopted it October, 1919.

Q. What is the Jones-Stalker Act?

A. It is an Act amending the Volstead Act by granting discretionary power to judges to impose increased penalties—a maximum of \$10,000 or imprisonment not to exceed five years, or both—for habitual and major offenders. Congress adopted it March 2, 1929.

Q. Why was the percentage of alcohol in beverages limited to one-half of one percent by volume?

A. A generation or more ago the brewers and distillers themselves defined any beverage containing more than one-half of one percent of alcohol by volume as intoxicating,—in order thus to protect their own monopoly under the revenue and license laws.

When Prohibition was adopted, the long established definition of intoxicating liquor was continued. Why should the originators of it object now?

Q. What percent of alcohol do "light wines and beer" contain?

A. Of the liquor sold in this country before Prohibition 90% was beer, of

about 4% alcoholic content; ale, of about 7.4% alcoholic content; 3% was wine whose alcoholic content varies from 8 or 9% for the very lightest to that of

Champagne, 12.2%.

Claret, 13.3%.

Sherry, 19%.

Port, 23.2%.

7% was distilled liquors such as

Gin, 51.6%.

Brandy, 53.4%.

Rum, 53.7%.

Whiskey, 54.3%.

These figures show that the great mass of victims of alcohol were drinkers of "light" beer.

(Percentages of alcohol taken from World Almanac, 1922.)

Q. Were the liquor interests law-abiding before we had the 18th Amendment?

A. From a time long before the Whiskey Rebellion in 1793-4, until the present, the liquor interest has resented regulation, and has broken the laws. Blind pigs and kitchen bar-rooms, bootleggers, moonshiners, and adulterated liquor, were notoriously familiar under license and local opinion conditions. It is as easy to abolish the liquor business as to regulate it.

Q. Is there more drinking now than before prohibition?

A. Decidedly not. Open saloons, breweries, and distilleries have been closed. Drinking on the way to and from work, between classes in Universities, and other casual drinking is very much lessened. The total liquor business of home-brewers, moonshine-makers, bootleggers and bootleggers' patrons is a small fraction of the legalized liquor manufacture and sale which existed before the passage of the 18th Amendment. Savings banks, charitable institutions, and manufacturers' records show great decrease in the amount of drinking and drunkenness, and a great reduction in the waste which goes with undertaking to work while partially under the influence of liquor.

Q. Can this Prohibition Amendment be repealed, and how?

A. It can be done only by putting through Congress a resolution in the form of a constitutional amendment to repeal this Amendment.

It would then have to follow the same course for ratification as any other amendment.

Such an amendment can be defeated by a negative vote in either house in thirteen of the State Legislatures.

Therefore, repeal is regarded by political experts as a practical impossibility because there are many more than enough dry states to prevent it.

Q. Is prohibition an interference with personal liberty?

A. No more than any other law.

There is no more reason to repeal the 18th Amendment because some do not like it, than there is to repeal the traffic laws, or other laws, because those whom they were intended to curb do not like them. By restraining those who may be dangerous to the public, we protect the whole public, thus we gain—"liberty under law."—Grace Allen Johnson, (Mrs. Lewis Jerome Johnson.) New York Woman's Committee for Law Enforcement.

CONFERENCE AT PARK RIDGE

The national biennial conference under the auspices of the Community Church Workers of the U. S. A. will be held at Park Ridge, Illinois, May 13-15. To this meeting anybody from a community, federated, union or other church of interdenominational fellowship is invited. Also any persons who may be interested in the problem of practical Christian unity in local communities in America whether they are members of an interdenominational church or not. The first of these conferences was held in Chicago at St. Paul's Union church, seven years ago. The last one was held in Mountain Lakes, N. J., in May, 1928.

The program committee is hard at work on a program which will be of unusual strength and attractiveness. The finest negro choir of Chicago, that of the Metropolitan Community church, will lead the usic the first evening. At the first session Rev. Burris A. Jenkins, of Kansas City, Mo., will speak. This church during the past winter, voted to become a community church. Dr. Jenkins has one of the largest morning congregations in America. He is an author of several books. Formerly he was editor of the Kansas City Post. He is one of the most versatile and brilliant pulpitiere to be found in America. Those two items for the opening session on Tuesday evening makes sure that the delegates will try to get to the sessions on time.

The second evening Dr. Gilkey, dean of the University of Chicago chapel, will be the speaker. Dr. Gilkey has been the recipient of many honors. He delivered a series of lectures in India interpreting Christianity to the finest minds of the orient. He was trained in German universities after taking a Ph. D. degree in America. He has found a way to combine the deep things of the intellectual life with the best to be found in religious experience. The Park Ridge church choir will sing.

Dr. Wieman, author of "Methods of Private Religious Living," and many books in the religious field, will address the conference. Dr. McNeill, of the Church History department of the University of Chicago, who helped set up the union of churches in Canada will speak. The committee is looking for experts in the field of rural sociology and other special interests.

Entertainment

The Park Ridge Community church offers entertainment for all outside of the metropolitan area on the Harvard plan. The homes of Park Ridge will supply room and breakfast. Meals will be served at the church for luncheon and dinner. These will be at a moderate price. In order to secure entertainment, those attending the conference are asked to make reservations in advance. Those making such reservations will be accommodated first. It will be a courtesy to the local committee to let it know the extent of its responsibility before arrival. There are no hotels in Park Ridge.

Hotels

Those desiring to stop at a hotel will find either the Morrison or the LaSalle in Chicago easily accessible to the trains, and providing entertainment of a high grade at reasonable prices. These hotels are about a ten minute walk in the business district of Chicago from the Chicago and Northwestern trains.

Train Service

The Chicago and Northwestern trains for Park Ridge leave the business district from the Northwestern station at Madison and Clinton streets. The following is the present schedule of the forenoon trains to Park Ridge from downtown: 6:20, 7:00, 7:10, 8:20, 9:10, 10:10; afternoon trains leave as follows: 12:15, 1:25, 3:20, 3:55, 4:33, 4:53, 5:12, 5:21, 5:30, 5:45, 6:05, 6:15, 6:45, 8:02. Daylight saving time will be in effect at the time of the conference, and a new time schedule will be in effect, but the present schedule indicates something of what the delegate may expect in the way of train service. It is thirteen miles from the business district to Park Ridge, and the trains make this in from 23 to 40 minutes.

Auto Roads to Park Ridge

From most directions it is possible to get into Park Ridge without city driving. Those from the west coming on Grant Highway will go north at Elgin to Dun-lee, and come into Park Ridge on Higgins road. Those passing through Joliet, Illinois, will follow route 4 toward Chicago, turning north off this route two miles south of LaGrange. These will follow Mannheim road through LaGrange straight north for Orchard Place, a country cross roads on Higgins road. There they turn west to Park Ridge.

Those coming from southeast and south who pass through Chicago Heights will avoid city driving by going three miles west of Chicago Heights on Lincoln Way; then north on Cicero avenue to 127th street about ten miles, three miles west on 127th to Harlem avenue, four miles north on Harlem avenue to 95th street, about four miles west on 95th street to the first concrete road west of Kean avenue, then north through the forest preserve on a winding road into Willow Springs. At Willow Springs cross the river and drainage canal and follow north two miles into route 4. Here one turns right for a little over a mile where the cross road leads left into LaGrange. After this proceed as directed above for those passing through Joliet.

Those coming east and northeast may wish to drive through Chicago as there is considerable saving in mileage this way. The trail is clearly marked through Gary, Indiana Harbor, Whiting and into Indianapolis avenue as one enters the corporation limits of Chicago. This trail leads through various streets in south Chicago close to the lake, bringing one into Jackson Park. Here one leaves the park on the north side right by the lake, and has eight miles of clear sailing on the wonderful shore highway, untroubled by cross traffic, in constant view of the lake. This takes into Grant Park. On the north side of Grant Park, which is between the downtown business district and the lake, one swings west into Michigan avenue, following it up into Sheridan road and Lincoln Park. Following through the park in a northwesterly direction, one finds Diversey boulevard. After several miles west on this one comes to the tall shaft called Logan monument, and an angling street called Milwaukee avenue. This area is called Logan Square. Follow Milwaukee avenue into Jefferson Park where one comes to Higgins road. This takes off at an angle and one finds Park Ridge five miles away to the northwest.

Reservations Already Being Made

Two reservations are already coming in. Cliff Titus proposes to bring two auto loads from Joplin, Mo. Henry Kreulen will drive an auto load from Kawkawlin, Mich. The pastor of the Federated church of Hot Springs, S. D., will be present. The churches in the Chicago area will be well represented.

Round Table Conferences

While great speakers have been engaged for certain sessions of the conference, the program committee has tried to arrange so that every man with a message can give it, if he be brief enough. Round table conferences about some of the most vital religious issues of the day will be one of the most valuable features of the conference. In true democratic fashion community church people will attack their problems. These discussions will throw light upon many great issues. A special conference for women will occupy one forenoon, and a great leader has been secured. The rural people will have a great conference under some prominent leader, as will the urban group. Laymen are urged to attend. At this conference the directors of the Community Church Workers in the U. S. A. will be selected. Officers of this organization will present printed reports which will be open for discussion.

Direction of a Great National Movement

Many of the greatest religious leaders in America regard the community church movement as the most significant religious movement of the day. More than sixteen hundred interdenominational churches have been formed, nearly all since the war. The number is constantly increasing. The people who come to this conference will be the people who help to shape the philosophy and the methods of one of the most vital religious movements of the day. That is reason enough for large numbers of people wishing to attend. The invitation is general and every one, even just the "curiosity seeker," is assured a welcome. There are no sectarian or creedal tests for the meeting is not organized by delegates from churches, but is a meeting of individuals seeking a better world through the teachings of Jesus.

A LABOR MEDIATOR

(Portrait of the impartial chairman, James Mullenbach, of a joint clothing trade board, which among other things maintains by agreement a fund for relief of unemployment.)

Employer and employe put equal trust
In one who won't let brain or conscience rust.

Trained for the pulpit, he has left behind
Some duties that ecclesiastics find,
To work with people who don't share his creed,
At least in name. Yet theirs is faith indeed.

In justice and humanity to all,
Like his. He follows still that Hebrew's call

Which summoned "ye that labor" as He passed,
And preached a living wage "unto this last,"

Not slighting him who long stands idle,
Tired

Of waiting, whom "no man hath hired."

—Frank L. Hayes,
in The Chicago Daily News.

*Matt. 20:14.

NEWS OF THE COMMUNITY CHURCHES

Program Committee in Toledo.

The program committee for the next biennial conference of the Community Church Workers met in Toledo on March 6, to complete the program and the arrangements for the conference. The committee is composed of Oliver Weist, M. W. Van Tassell, W. A. Cutler, O. F. Jordan and J. R. Hargreaves, ex officio.

Community Hopes to Set up Work.

Niles, Ill., lies northwest of Chicago on the old Milwaukee road. A half century ago a union church building was erected there. Then a denomination assumed charge of the work of the church. The population changed, and the particular denomination sought to carry on, but could not. Its next move was to attempt to sell the church property to pay the debts of a similar property in another suburb. The Niles citizens fought the case to the supreme court of Illinois, and won all the time. There are forty children running the streets on Sunday with no place to attend Sunday school. They recently held a public meeting in the town hall to consider starting a union Sunday school and perhaps a community church. This story has a moral, but it does not need pointing out.

News Items Solicited.

Pastors are urged to send us materials from which news items may be written. These include church reports, bulletins, newspaper clippings and parish letters.

Pastor Resigns after Five Years.

After a five year pastorate with the Federated church, of Hadley, Mich., E. T. Potter has resigned. His place is being taken by a Methodist minister with the cognomen Pengally, full name not given by correspondent. The federation is composed of Methodist and Baptist elements. The educational work, the missionary giving and the local work of the federated church has been much prospered. Mr. Potter is so much pleased with his experience in this church that he is now open to call to another federated or community church. He may be addressed at Lapeer, Mich.

Illinois Convocation of Ministers.

The first state-wide interdenominational convocation of Illinois ministers will be held at Springfield, Ill., March 3-5. The promotion is under the direction of the Federal Council of Churches, particularly of Perry J. Rice. Dr. Albert Parker Fitch is one of the head-line speakers. It is hoped that at this convocation, a state federation of churches may be organized. J. Robert Hargreaves will speak on the Community Church Workers program.

Kansas Convocation of Ministers.

The first state-wide interdenominational convocation of ministers was held in Topeka, Jan. 27-29. This convocation was in the nature of a pentecostal celebration. Rev. F. W. Norwood, of London, was one of the key-note speakers. Some of the Federal Council speakers appeared on the program. J. Robert Hargreaves spoke for the Community Church Workers.

Study Problem of Unchurched.

Four ministers in Park Ridge, Ill., secured an accurate listing of the citizens of the town from the water department of the city. Against this list the minis-

ters marked the families that were definitely under their care. Then cards were made for the remaining families. It was found that 1100 out of 2800 families were unknown to minister or priest. These were canvassed by 40 ladies of four churches and the results reported to the interested ministers.

Lenten Program at Tekonsha.

A. C. Schue, minister at Tekonsha, Mich., announces a very active program for the Lenten period. Special printing has been prepared calling for renewed devotion on the part of the people. Roger Babson, great economist, is studying the relationship of church membership and church attendance. It would seem from many reports coming into this office that the average church has a morning congregation about one-third of its membership. At Tekonsha the membership is 224 and the average morning attendance is 87. Tekonsha is a village of less than a thousand people and has one other protestant church.

Will Promote Religious Fraternity.

M. H. Terry, pastor of Federated church, of Hartford, Mich., has been holding some services to promote a closer understanding of the two denominational groups in his membership, Baptist and Disciples. In March, Edgar DeWitt Jones, of Detroit, and some prominent Baptist minister will be present and speak. It is planned to invite in representatives from Baptist churches in the vicinity and also of Disciples churches. Thus the Federated church may open the way to some other federations of a similar character.

Seeks to Start a New Church.

Both theater manager and minister is the double role of Howard Murray Dumbell, of Cedaredge, Col. He is trying to give his community clean recreation, but he was formerly a minister and the urge to preach is still on him. So he has announced that he will hold services in his theater on Sunday mornings. And these services are preparatory to the organization of a community church. He has printed fifteen hundred copies of a letter explaining his project. These have been circulated in the community.

New Church in Oklahoma.

Reports come in of a newly organized community church at Heavener, Okla. It is in a small town and is having some difficulty raising the support for a minister. The clerk of the church is W. A. Ammerman.

Progress in Ohio.

Ohio's denominational officials are giving hearty support to the program of federation and consolidation of local churches in our over churching areas.

The village of Clevis, which at one time boasted the largest "Bob Ingersoll" club in America, has a Methodist Episcopal and Presbyterian church, each more than 100 years old. But at the present time both churches are kept alive by Home Missionary aid. Encouraged by the favorable attitude of both Dr. E. R. North, Executive Secretary of the Cincinnati Presbytery, and Dr. Arba Martin, Superintendent of the Cincinnati District of the Methodist Episcopal church, local committee from the two churches are now at work to devise a plan for effecting a

merger. In a recent meeting of these committees from the two churches are now Martin and W. H. Thompson, Field Secretary of the Ohio Council of Churches, it was discovered that there are no social or doctrinal cleavages between the people of the churches, and that there are several denominational backgrounds represented in both congregations.

Will Conduct the Morning Devotions.

The Federal Council of Churches is responsible for a chain broadcast of devotions over a national hook-up. The speaker appears in the studio of WEA in New York, but his service is broadcast over 17 other stations, WGY, WGR, WCAE, WFI, WRC, WJAR, WCSH, WOC, WLS, WWJ, WOW, WBT, WJAX, WCKY, WPTF, WAPI and WHAS. The service goes on the air at 8:15 eastern time, or 7:15 central time. O. F. Jordan will conduct a service sometime during the second week of March, probably on March 12. There is a different minister every day and the service consists of music, Scripture and prayer.

Undenominational Work of Merit.

The Women's Church Federation Protectorate of Chicago has an excellent record in work for women and girls. It is an interdenominational organization serving protestant women. Women that fall into trouble in Chicago are given emergency relief and then connected, if possible, with some local church situation. The 1929 report has been issued recently giving interesting facts about this work. It may be secured from Mrs. Minnie Chapman, 25 N. Dearborn St., Chicago.

Church Has a Prosperous Year.

Federated church, of Goleta, Calif., has had a prosperous year in many respects. The minister's salary was increased twenty-five per cent. The church and manse were given a coat of paint. The total giving of the church was \$2322. The church school conducted a successful vacation school last summer. At the annual meeting recently it was reported that all bills were paid and money was in the treasury. The church gave three hundred dollars to outside causes which included the following: Near East Relief, American Bible Society, Community Church Workers, China Famine Relief.

MEMBERSHIP TRANSFER CERTIFICATES

Federated and community churches require transfer certificates to grant to members moving away. They are furnished to you in small books with stub for record.

We can also furnish at nominal cost dedication certificates for those churches that practice infant dedication.

Membership transfers, Book of 50 for \$1.00.

Dedication certificates, 25 cards for 50c.

Address

THE COMMUNITY CHURCHMAN
Park Ridge, Ill.

Women's Medical College in Shanghai, China, American Sunday School Union, Salvation Army, American Mission to Lopers, a school for Indians and the Anti-Saloon League. Nine new members were received into the church. The minister, J. S. Niles, had a major operation in October and is not yet able to preach. The pulpit has been filled by two Baptist ministers. The pastor will soon be able to resume his work.

Sermon Worth One Hundred Dollars

A rather unusual experience came to H. J. Loken, of the Community church, of Yakima, Wash., at the close of his New Year sermon this year. He was greeting the last of his congregation in the vestibule when a stranger rushed in from the outside, and demanded to know if it were from this place that a community church preacher had just finished broadcasting. Upon being answered in the affirmative he said he wished to meet the preacher. When introduced he told Mr. Loken that he had been sitting in a hotel lobby, and had just listened to the finest New Year sermon he had ever heard and if Mr. Loken would give him the high points, they would be worth one hundred dollars to him. Needless to say, Mr. Loken did not waste much time until those high points were carefully written out and in the stranger's hands. The radio is bringing the Yakima church and Mr. Loken hundreds of new friends and many vital contacts which otherwise would not be theirs, and the church is satisfied with the results in general.

Reports Growing Community Churches in Florida.

C. H. Perry, of Otis, Mass., has been visiting Florida recently and finds some interesting community churches there. Holly Hill has a community church that seems to be without a pastor at present. Mrs. G. W. Vincent is the clerk. A tourist church has been organized at Daytona Beach, of which E. M. Noyes is pastor. And there is a union church at Ormond, Fla., of which George D. Owen is pastor.

R. E. A. Will Meet at Cleveland.

Many ministers and workers will be interested in the announcement of the 27th annual meeting of the Religious Education Association at Cleveland April 23-25. Among those who will discuss the problems of religious education are Catholics, Jews and Protestants. The convention problem is "Social Changes."

Churches Combine Their Work.

Forest City, Ill., has a peculiar way of meetings the problem of coordinating their religious work. The town has a Baptist and a Methodist church. They now have a single church school and a combined worship period, but both ministers stay on the job. The school uses the two buildings on alternate Sundays. Each minister preaches two Sundays a month. The experiment is now more than six months old and is considered a success. And perhaps the next step will be the formal federation of the two congregations.

Does Not Like His Community Church.

We have printed many reports of ministers that liked their community church. But here is one that does not. G. A. Moon, after an experience in an undenominational church in Wood Lake, Neb., writes the Christian Century as follows:

"This is a united church in a small community of 325, and it is under the

control of no particular denomination. For the last two or three years the members of the church board have depended upon the Methodist church for the appointment of a pastor. I was appointed by that church and I must strictly watch myself lest I do anything which savors of Methodism, because the members of the church are opposed to the authority of any ecclesiastical party.

"Another problem 'of the completely detached church' which is under the control of no denomination, lies in the fact that they have no central organization for the appointment of pastors. If it were not for the Methodist church the members of the board would be compelled to find their own pastors, and the chances are they would select someone who felt he was 'called to preach,' but who was more capable of answering the call to be a farmer. The selection of the wrong kind of pastor brings about misunderstanding and dissension in the church.

"As far as the local problem is concerned, I feel very keenly the need of a central organization through which the church could enter into various missionary enterprises. This church is extremely selfish. The financial interests are limited to the pastor's salary and other local expenses, with the exception of giving, in a spirit of gratitude and under no obligation, a few dollars to the district superintendent of the Methodist church for his services. Our local situation demands a central organization for the appointment of pastors and the dispensation of missionary offerings."

Fifteen Years of Federation.

Fifteen years of federation for two old congregations in McConnellsburg, Pennsylvania, "have brought forth results far beyond the fondest hopes of those who were responsible for its beginning." The Presbyterian Church, the oldest organized congregation in the community, had its beginning prior to 1769 and the Reformed Church was organized about 1830. Because of changing conditions these two old congregations were finding it hard to continue their existence even with the assistance of sustentation given by the Church at large. The classis of Mercersburg of the Reformed Church and the Presbytery of Carlisle of the Presbyterian church were each contributing two hundred dollars annually to the support of these congregations, but, with five churches and five parsonages, this small community of about a thousand people was

facing an impossible situation and could not support five ministers. Following a series of union Lenten services by the two congregations and a union Easter communion service in the Reformed Church, the officers of the Presbyterian Church began making overtures looking toward a federation of the two churches under the pastorate of the minister of the Reformed church, the Presbyterian church having been without a pastor for some time. Committees were appointed by the classis of Mercersburg and the Presbytery of Carlisle and these met in joint session in McConnellsburg, May 7, 1914, and, after conferring with the official boards of both churches, unanimously adopted this action:

"The committee expressed its hearty approbation of the proposed plan of co-operation under the pulpit and pastoral ministrations of the pastor of the Reformed church.

"The details of the plan shall be left to the official boards of the churches concerned, who will be guided by the resolutions of the Council of Reformed Churches of America holding the Presbyterian System.

"We hereby urge the members of these churches to accept heartily such action as may be taken by the official boards as a working plan for the ensuing year; to patiently refrain from criticism while the plan is being put in operation; and to loyally cooperate in their common work for the Kingdom of Christ in the community and in the world."

The elders and trustees of the Presbyterian church and the pastors, elders and deacons of the Reformed church met in joint session, May 18th, and organized themselves into a federated board and approved the plan of federation for the two congregations, and following the approval of the congregations, the Federated church of McConnellsburg, Pa., began its existence, Sunday morning, May 31st, 1914, with a service in the Presbyterian church, followed by the evening service in the Reformed church.

The following working plan has been adhered to almost without change from the beginning of the federation to date:

Both church buildings are used, the services alternating morning and evening in the two churches from May until November. From November to May, only one church building is used each Sunday, alternating week about, with morning and evening services in the same church

The Mind of St. Paul

Fresh from the press of Macmillan Co., in October, 1929, is a unique book on the religious experience of the great apostle. The book will be mailed to any address for \$2 post-paid. We have no trade right to sell the book for less, but we will send The Community Churchman to any address for one year and the book for \$2.25. This applies to renewals as well as new subscriptions. Address

COMMUNITY CHURCHMAN

Park Ridge, Ill.

A WAY TO SAVE FIFTY CENTS

Book and Paper Together

Of course every leader in a community or federated church has expected to have "Community Churches," by David R. Piper, sometime. And they also must have The Community Churchman. The book is bound in beautiful red cloth and sells for \$1.50. The paper costs you one dollar a year. But if you buy a book, either a renewal or a new subscription will cost you fifty cents.

The Paper and the Book for \$2.00

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THE COMMUNITY CHURCHMAN

Park Ridge, Illinois

and the Sunday Schools meetings together as a union school.

Each congregation and Sunday School elects its own officers and contributes to its own denominational activities.

The mid-week service is a union meeting alternating between the two churches.

The young people of the church meet together in a catechetical class during the early months of the year and are instructed in the Heidelberg and Westminster catechisms and prepared for full church membership. At the confirmation and communion services, these young people are received as one class in whichever church the services happen to be held, the Easter season services, alternating between the two churches. New members are received in like manner by letter and profession of faith.

Four holy communion services are held each year, two in the Reformed church and two in the Presbyterian church. The elements of the communion are administered by the elders of both churches to the communicants who remain seated in the pews.

The federated board transacts the business which affects the Federated church, while in matters pertaining to denominational affairs, the session with the pastor as moderator and the consistory with the pastor as president meet separately.

The Reformed church, having the larger membership, pays fifty-four per cent of the minister's salary and provides the parsonage. The expenses of the Federated church, as such, are borne by each congregation in equal shares. Each church property is cared for by its own organization.

This plan is given more in detail in "The Constitution and By-Laws of the Federated Church of McConnellsburg, Pa.," issued in leaflet form by the Pennsylvania Council of Churches.

The following are some of the results of the federation of these two churches:

The changing of two weak organizations, with no prospect for the future, and depending upon the benevolences of the Church at large to aid in keeping them alive, into a strong, hopeful organization, self supporting and aiding in the larger work of the Church, through increasing benevolences, has been most encouraging.

Instead of empty treasuries and deficits there are balances, and the bills are promptly paid and many improvements have been made to the church properties.

The parsonage of the Reformed church has been remodeled and fitted with all modern conveniences. The manse of the Presbyterian church was rented for a time and later sold.

For congregational purposes, the Presbyterian church is raising more than three times as much as before the federation and with a great deal less effort, while the Reformed church has more than doubled its contributions.

The increased offerings to the benevolences of the church are even more gratifying, the Presbyterians giving more than six times as much as before the federation, while the members of the Reformed church have increased their benevolent giving more than fourfold.

Thus instead of being a liability to the church and depending on its benevolences, this organization has become a real asset. At the time of the federation, the classis of Mercersburg and the Presbytery of Carlisle, were each contributing \$200.00 annually to the support of these churches and this amount would more than likely have been doubled to meet the increased demands. Thus without exaggeration it may be said, that these two bodies have saved at least \$8,000.00 to be used in constructive Kingdom work, to which has been added the increased benevolences of the Federated church. William J. Lowe is the minister.

THE BOSTON COMMUNITY CHURCH AT TEN YEARS

Before beginning this brief review of the outstanding events in the history of the Boston Community Church, it seems advisable to tell a little of its background and the influences which led to its organization.

The years 1918-19, immediately following the Great War were to many a period of spiritual restlessness and disillusion. It seemed that civilization had broken down and that the Churches, above all, had for the most part failed to meet the test that the war had brought them. At the same time there was never a greater need of religion. The world was full of national and racial animosities—it appeared that only the birth of a new spirit could save it from a still greater and more complete catastrophe.

Here in Boston an organization which had commanded the loyalty of religious liberals for many years was the Free Re-

ligious Association. Formed in 1867 and counting Ralph Waldo Emerson among its charter members, the Free Religious Association had had a distinguished history. At the time of the war, its President was our friend, John Haynes Holmes, and it held a number of splendid meetings. But it had begun to disintegrate; and it was out of the need of some similar organization to take its place that the Community Church was born.

Early in the year 1919, Mr. Holmes severed his connection with the Unitarian Ministerial Fellowship and, with the consent of his people, transformed the Church of the Messiah, of which he had been minister for twelve years, into the



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LITTLE STORIES OF LIFE AND DEATH

NUMBER 3

On May 12, 1917, a certain man, whose name cannot be revealed, gave \$3000 to the American Baptist Foreign Mission Society which issued to him an annuity agreement with guaranteed income at 7.8%. On June 12, 1924 he died.

During these seven years his total income from this annuity agreement amounted to \$1486.80. At the time of his death the net remaining principle of his original gift amounted to \$2156.93 which was immediately released for the work of the Society.

Thus his life-long interest in the work of world-wide evangelization was continued after his death.

You also can have such a guaranteed income for life. Write to Dr. P. H. J. Lerrigo, 152 Madison Avenue, New York City for complete information.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

(The fourth story in this series will appear in April.)

See The Passion Play

The great Passion Play of Oberammergau comes only every ten years. It will be given next summer. You can see England, Belgium, Germany, Switzerland and France on the 38 day trip that is being planned with the Student's Travel Club. Travel with cultivated people at moderate rates. All-expense tour as outlined above, \$525. For particulars address MRS. IDA K. JORDAN, 810 Courtland Avenue, Park Ridge, Ill.

Community Church of New York. In April, he preached several sermons on "The Community Church: Its Principles and Organization" and thus became one of the leading exponents of the movement. It was therefore natural that those who regretted the passing of the Free Religious Association and had come to know Mr. Holmes as its head, should turn to him at this time in regard to the possibility of a Community Church here in Boston built on similar lines as his own.

Much correspondence and many conferences followed and the result was that a call for a meeting was sent out in the Fall of 1919, signed by Mrs. Eleanor Wood Whitman, Mr. Skinner and Mr. William Lloyd Garrison. The meeting was held—only a small number were present but there was sufficient interest to warrant the carrying out of our plans and on December 5th, a letter signed by Mr. Skinner and announcing a series of experimental services at Steinert Hall, was mailed to a list of liberals.

On January 11, 1920, the first service was held. Mr. Holmes spoke on "The Character and Meaning of the Community Church Movement." Mr. Skinner and Mr. Randall were the speakers on the following Sundays and in the succeeding weeks such men as Bishop Paul Jones, Norman Thomas, Frank Oliver Hall and others were heard. The attendance varied from 60 or 70 on some stormy mornings to four or five hundred on the days when Mr. Holmes was with us. Each service was opened with music by Mr. John Orth and a forum period followed. Although we closed the season with a slight deficit, we felt sufficiently encouraged to continue and to organize as a Church in the Fall.

During the following winter, the interest in the Church steadily increased. It was at this time that Mrs. Baker and Mrs. Symonds commenced to play for us and it is due to them wholly that the music at the Church has always been of such a high order. At the Annual Meeting on April 30, 1921, the Secretary's report shows an average attendance of 175 and a membership of 206. At that meeting it was voted to rent an office and engage a secretary on a regular paid basis which was done and in the Fall we took two rooms at 31 Mt. Vernon St., the Church occupying one and the League for Democratic Control the other. The present Secretary was engaged and has continued to serve ever since.

At the Annual Meeting in the Spring of 1924, there was serious discussion in regard to a larger hall for our services. Our attendance had been growing—on some occasions when Mr. Holmes, Rabbi Wise, Scott Nearing and James Harvey Robinson had addressed us, the hall was full to overflowing—and it was felt that a change was desirable. So in the Fall of that year, we moved to the Copley Theatre where the auditorium seats 1000, almost double that of Steinert Hall.

In February of that year, actuated by a desire to get in touch with other Community Churches and if possible to become a part of the Community Church movement in this country, we arranged a Regional Conference of Community Churches. The meetings were held in the Church of the New Jerusalem on Bowdoin St., and continued for two days. Delegates representing churches in New York, New Jersey, Connecticut and Massachusetts attended. The chief values of the Conference were the fine spirit of tolerance and sympathetic understanding which pervaded the discussion and the

splendid publicity given the proceedings by the press. It might be added that since that time, the Community Church movement seems to have turned more and more in an Evangelical direction so that it has little in common with the New York and Boston Churches beyond the sinking of denominational barriers. Our Church, however, contributes annually to both the State and National organizations of the Community Churches and is listed among them.

For two years, the Community Church held its services in the Copley Theatre. During the first four months of 1926, the addresses were broadcast by WBZ and the reactions that came to us by letter from all over New England were very interesting. We felt that the theatre was an improvement on Steinert Hall and yet it had its drawbacks. It jarred on the sensibilities of our ministers never to be sure of what their background might be when they arrived on a Sunday morning as it varied from bedroom interiors to

forest jungles! So that when in the Fall of 1925, word came to us that Symphony Hall would be glad to have us hold our services there while the suggestion took our breath away, it found us in a receptive mood.

The matter was thrashed out, as most of you will remember, during a number of meetings throughout the Winter and Spring. We had not been filling the Copley Theatre so that the idea of moving to a hall nearly three times its size seemed almost fool-hardy to many of us. But Mr. Skinner had seen the vision and it was his faith that carried the venture through, aided by a wonderful \$2500 anonymous pledge from one of our members to be paid annually for three years, and by generous pledges from others.

Our first service in Symphony Hall was held October 3rd, 1926. Mr. Holmes spoke and I imagine that none of those who were present will ever forget the thrill of that morning. To wander round those

NEEDED AT ONCE \$4,000

For the completion of the new dormitory addition, which must be ready January 1. Liberty College of Salvador urgently needs \$2,500.

For payment of teachers before February 1, \$1,500 is needed.

This non-sectarian Christian school, in the heart of Central America, already has the support of outstanding community churches and pastors.

Will you not send your remittance at once to:

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spacious corridors and to realize that this was to be our meeting place—to see the people pouring in and filling up the floor and the balconies to hear the notes of the organ—it was truly an exciting experience. The attendance was 1800 that opening day and we felt that we had arrived.

As we look back over the past ten years, although much has been left undone and there are many problems yet to be solved, we must feel, on the whole, that we have cause for congratulation. Our increase in attendance from 9278 during the years 1920-21 to 43,845 during 1927-28, is in itself a remarkable achievement. Our platform has been free and fearless—we number among our congregation people of many classes, races and creeds—we have done our bit for forwarding-looking causes and have lent a hand to unpopular ones—our services have brought intellectual stimulus and spiritual inspiration to hundreds of men and women. Let us acknowledge once again our deep indebtedness to our leaders for their loyalty and devotion and our trust that the year 1940 will find the Community Church still under their guidance and still marching on.—From "Unity."

IOWA NOTES

About sixty men and boys attended the fifth annual Father and Son Banquet at Federated Church, in Union, on Thursday, February 13. The affair was made a Lincoln's Birthday banquet. A. R. Rice, of Eldora, was the principal speaker of the evening. About twenty persons who had purchased tickets were kept away on account of the large amount of illness prevalent in the community at that time.

Ben W. Sinderson of Whitewater, Kansas, who formerly held two union church pastorates in Iowa, reports cash and pledges of over \$20,000 in a drive for \$27,000 for a new federated church building at Whitewater, Kansas. Iowa people are congratulating him on the good work he is doing in his present position.

First Federated Church, of Des Moines, announces that their new church will be dedicated on Sunday, March 23. R. R. Brown, of the Omaha Gospel Tabernacle, and radio pastor of WOW will be with them for the dedicatory sermons. The church is making plans for an epochal day in the history of First Federated Church and northwestern Des Moines.

The recently formed Methodist-Congregational Church, of Montour, Iowa, began its joint services on Sunday, February 16. The two churches had both previously voted to merge and a working agreement had been worked out by a joint committee from the two churches. S. C. Bretnall, pastor of the M. E. church, will serve until the close of the present conference year, after which it is planned to alternate the pastors between the two churches. Sunday school and morning and evening services will be combined. Each group will pay half of the pastor's salary. Benevolences will be handled by each church separately.

The following church unity movement in the city of Des Moines was announced in the morning Register, issue of January 29th.

"Protestant churches of Des Moines are on the verge of uniting in a comprehensive organization to be known as the Council of Churches of the Des Moines

area, according to an announcement by Charles S. Medbury.

"The new organization is to unite every Protestant church in a council, the objective of which will be to promote welfare and fellowship and co-operation of churches and community betterment.

"The council will have departments, one of which will be a continuation of the present Des Moines Ministerial association, and another to continue the Polk County Council of Religious Education.

"The council will be active as soon as forty churches, including five denominations, have filed their written acceptances of the constitution and have named their representatives to the council.

"This proposition will be acted upon at February church meetings and by March 1, Des Moines should have the council in full swing. Sentiment has been in favor of such an organization as a powerful factor in uniting the Protestant strength of the city."

Clifton E. Rash and wife, of First Federated Church of Des Moines, and J. P. Johnson, of Union, drove to Fayette, Iowa, recently, where Mr. Rash delivered the sermon of the morning at the Winter Convocation service held in the college chapel at 10:30, Sunday morning. This was an impressive service with the faculty and speakers and senior class arrayed in caps and gowns, and with appropriate and special music arranged for the occasion. Mr. Rash stressed the value and importance of the Christian faith as a part of education, and also spoke words of encouragement to the college as it plans to go forward as an independent Christian college.

The Methodist church of Fayette, which is in reality doing a community work, as it is the only active protestant church in this little college town of about 1,000 population, has introduced some novel ideas in combining religious history with architecture. At the foot of the stairs leading to the basement is a small, cell-like room, fitted up with antique and primitive furniture dedicated to William Tyndale, who made the first translation of the Bible in a modern language. This leads to another room dedicated to Martin Luther and the reformation, which is replete with the old style German hexagonal glass windows and the spots on the wall where Luther threw his ink bottle at his Satanic majesty. This leads to another large room,

known as the broad room, dedicated to John R. Mott and typical of present day religious life. At one side of this is a room representative of a Catholic monastery. With a possible exception of the first one, all these rooms are used regularly for Sunday school and general church purposes. John Clinton, pastor, is serving his fifth year at Fayette, and a meeting with pronounced success. He has joined in the invitation to the union, community and federated churches of Iowa, Wisconsin and Minnesota to hold a conference at Fayette, next October.

On Sunday afternoon, February 23, at the home of Pres. and Mrs. J. W. Dickman, of Upper Iowa University, Fayette, there was held a preliminary committee meeting looking forward to the annual conference which will be held next October. The dramatic department of the college has promised to put on a special religious play or pageant for one of the evening programs, a historical address on the founding and development of the college and a special address on "The Spiritual Ministry of the Church," were among the definite things planned on for the conference. At this preliminary meeting were Pres. and Mrs. J. W. Dickman and Mr. J. D. Parker, a member of the board of trustees of the college, John Clinton, pastor of the host church, C. F. Baine, former Fayette editor, and friend of the college, and C. F. Rash, president of the Iowa Conference of Community Churches, Mrs. C. E. Rash and J. P. Johnson, secretary of the conference.



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